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**MEMOIR OF THE REV. EDWARD WILLIAMS, D. D.**

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Wise and pious men, whose lives have been devoted to the Christian ministry, are deservedly honoured, both as the instructors and benefactors of mankind. Such was the subject of this Memoir, who not only fulfilled the ministerial office, with distinguished ability and success, but also presided over two of those seminaries of religion and learning, whence many of our churches have received their respective pastors, while by his various writings, he rendered essential service to the cause of truth and the Gospel. From his high character and official situation, it was to be expected, that many of those who were under his tuition, would entertain a very high opinion of his intellectual attainments, and embrace some of the peculiarities of his theological system. The aid of such persons has been sought in compiling the present Memoir; and as they have readily complied with our request, we allow them, without pledging our own concurrence in every sentiment, to speak of Dr. Williams according to their own convictions.

This great and good man was born at Glancelwyd, near Denbigh, in North Wales, November 14, 1750. He was the son of Thomas and Ann Williams, who, possessing some independent property together with a farm which they cultivated, lived in comparatively easy circumstances. His father and family, were zealously attached to the Established Church, and entertained but little charity to-

wards those who separated from its communion. Indeed they scarcely attended to any thing more than the form of religion, and were disposed to ridicule such of their neighbours, as were more serious than themselves. In these feelings their son Edward appears to have participated, though he was never outwardly immoral, or profligate; but, like too many in the morning of life, was far from being properly influenced by the knowledge and fear of God.

When very young, he discovered marks of genius, a ready wit, and very promising abilities,—sometimes amusing himself by making Welsh verses, a few of which are still remembered. Being fond of reading, and likely to make a scholar, his father designed him for the church; and with that view, gave him a classical education at St. Asaph. He was impressed with a sense of religion about the age of eighteen, in consequence of hearing a sermon in a cottage near his father's house, by a preacher in connexion with the Calvinistic Methodists. It had been reported in the neighbourhood, that the people were rejoicing, and even *jumping*, in consequence of what they heard from such preachers; and he felt inclined to go, that he might hear what they could say, to produce such unusual effects. He accordingly went, and received the word of God, with such power, as to produce an evident alteration in the state of his mind, and the

character of his deportment. As he did not discover any peculiar attachment to the Methodists, his father's designs were, apparently, promoted by this alteration; and he had no objection to perceive in his son, a temper something more in character with his intended profession than formerly. He was, therefore, placed with a clergyman at Derwen, in Merionethshire, preparatory to his being sent to Oxford. While under the care of this gentleman, he assiduously read, among other religious book, the celebrated work of Elisha Coles, on the Sovereignty of God, in reference to which he relates the following anecdote in the Appendix to his *Christian Preacher*: "When setting out in the ways of God, I found this book singularly useful. A carnal minister, who had gravely recommended for my perusal Dean Swift's Tale of a Tub, observing my partiality to it, remarked, with great emotion. 'If the doctrines contained in that book be true, I am *sure* to go to hell.' I then replied, what I now deliberately confirm, 'If these doctrines be not true, I have no *hope* of going to heaven.'"—It was about this time that a circumstance occurred, which gave rise to an entire change in his views, on the subject of conformity, and wholly blasted those prospects which his father had fondly cherished concerning him. The good man sent for his son, that he might take him to St. Asaph, to see the Bishop ordain some young clergymen, expecting that the solemnity would have a salutary effect upon his mind. But it so happened, that what the young man saw, and heard, on that occasion, gave him considerable disgust, and led him to examine the grounds of Nonconformity. The result was, a determination to join the orthodox Dissenters, whatever might be the consequence of such a step. He was accordingly

admitted a member of the Congregational Church at Denbigh, then under the pastoral care of the Rev. Daniel Lloyd.

On leaving Derwen, to reside with his parents, until he could be received as a student at some Dissenting Academy, he passed many uncomfortable days, under his father's displeasure. At one time, his father was so enraged, as to take a horse-whip and inflict a most severe chastisement, because of what he considered as obstinacy, in still adhering to the Dissenters, and refusing to return to the Established Church. So bitter was the persecution which he had now to sustain, that, frequently, when he returned from attending the meetings at Denbigh, he found the doors of his father's house locked against him; so that he was compelled to spend many a night in the hay-loft, having no consolation, but that of a good conscience and the favour of God. All this harsh treatment he bore with the utmost meekness, but continued to attend the meetings, and adorned his profession with a most exemplary deportment. By this means he overcame evil with good, and, in some measure, removed the prejudices, entertained by his relatives, against that mode of religion which he had adopted.

His father did not, however, immediately consent to his entering a Dissenting Academy. Mr. Williams, therefore, having now some property of his own, determined on going to Abergavenny, intending, if his father should refuse to support him, to apply to the Board, when his own means were exhausted. But when it was found that nothing could alter his mind, his father reluctantly agreed to the measure, and afforded him all the assistance required. He entered the Academy under the presidency of Dr. Davies in 1771, in the 20th year of his age. Possessing a good constitution, and

being favoured with a considerable share of health, he pursued his studies with unwearied application. He entertained a high regard for his tutor, and that regard we have reason to believe, was mutual. He also enjoyed the esteem and confidence of his fellow students, though it is said, that he had not many intimate associates. "I always heard him spoken of," says one, who studied in the same institution, "as a very reserved young man; and I think it probable that he might have been more so then, than after he became a husband, a father, and a tutor. All who were acquainted with him, well knew, that he was not likely to be a companion of the trifling and loquacious. On the contrary, it was observed, that his presence with the other students, was as great a check upon them as that of their tutor; which proves, that if he was not sought as a companion, he was, at least, much respected."

Having previously devoted much time to the Greek and Roman classics, Mr. Williams applied himself more particularly to those studies which he considered as most important, in reference to the Gospel ministry. He made himself master of the Hebrew, without points; and afterwards pursued his studies, in the sacred tongue on the other system. His judgment was probably influenced, in a great measure, by the Dissertation of Peter Whitfield, of which he often expressed a very high opinion. His attainments in Rabbinical learning, and biblical criticism, were very respectable. In Divinity, he studied the works of some of the best foreign divines, particularly Turretin, Stapfer, and Wolfius. In natural and moral philosophy he made great attainments. To moral science, however, his attention was more particularly directed. Cudworth's Intellectual System, Gale's Court of

the Gentiles, and Wollaston's Religion of Nature Delineated, were among his favourite authors. To the last mentioned writer, he is known to have confessed his obligations, and to have lamented, that so able a work should be, in any measure, superseded by modern publications, of far less merit. In short, the four years which he spent at Abergavenny, were employed in the most profitable manner. If Jerom, Origen, and Tertullian, were said to have entered Canaan, laden with Egyptian gold, when they became preachers of the Gospel; it may be said, with equal truth, that Mr. Williams entered on the service of his divine Master, rich in human and divine knowledge, and able to enrich others also.

Thus furnished for the work of the ministry, he first settled at Ross, in Herefordshire, in 1775. With what views and feelings, he discharged his pastoral duties at this place, will appear from the following passage in his Diary, which he wrote on arriving at the age of 27: "As I have now entered on a new year, may I enter on a new course of holy living, forgetting those things that are behind, and pressing towards the mark of my high calling! O thou Father of mercies, pardon my past offences, and draw me to thyself! O thou dear Immanuel, my blessed Lord and Master, teach me thy will and pleasure! O thou Spirit of truth, enlighten and lead me into all truth! Inspire me with a zeal, which is according to knowledge, and a love which many waters cannot quench! O thou holy Trinity! once more do I renew the dedication of myself to thee. My soul and body, my studies and talents, my family and flock, do I now consecrate to God my Redeemer. Blessed Jesus! let thy grace be sufficient for me, and thy strength be made perfect in my weakness."—While at Ross,

he married his first wife. She was a native of Wilton, near that place, and a woman of exemplary piety. Her first serious impressions were received at a boarding-school, conducted by two ladies in the Wesleyan connexion. On receiving his proposals, she determined to ask the advice of these ladies, having already profited much by their piety and prudence. After some time, they informed her that they had made particular inquiries respecting Mr. Williams's character, and were perfectly satisfied. They also added, that, as they had been informed that he was a Calvinist, they had conversed with one of their preachers on the subject, who thought that his principles need be no insuperable obstacle to their union, the only difference between Calvinists and Arminians being this—That the former were the followers of St. Paul, and the latter those of St. James! Every thing proving satisfactory to both parties, their union speedily followed. By this marriage Mr. Williams had nine children, five of whom died in their infancy. Of those that remained, only three, two sons and a daughter, are now living. Mr. Williams continued at Ross about three years, watching over his flock with all fidelity, and using his best endeavours to promote their highest interest, until he was called to a situation of greater importance, in which he laboured with more abundant success.

In 1778, he removed to Oswestry, in Shropshire, where he found the cause of religion in a very low state. It is said, that "there was scarcely any thing belonging to a Christian church besides the meeting-house." This was an old building; and, like most others of the kind, rather small. Adjoining to this was a house for the minister; and it is said that there were also "some considerable endowments." Under the

ministry of Mr. Williams the congregation greatly improved, and the church at length arose to a state of respectability. The place of worship was enlarged for the accommodation of increasing numbers. Several Baptist families attended, there being no congregation of their sentiments, either in the town, or in any neighbouring place, with which they could conveniently assemble. Their attendance on Mr. Williams was, however, the result of choice, as they were in the habit of worshipping elsewhere, previously to his settlement at Oswestry. His ministry, indeed, was peculiarly conducive to edification, and could not be otherwise than acceptable to those who sought their own spiritual improvement.

It appears that Mr. Williams had opened a grammar-school at Oswestry, soon after he had taken the charge of the congregation, and that it was never wholly discontinued while he resided there. Thus was he known as the instructor of youth, upwards of four years, when, on the removal of Dr. Davies to Homerton, the academy at Abergavenny was transferred to Oswestry, and united with the institution previously established. This happened in February, 1782; and in June following, the Rev. J. Lewis, now of Newport, in Monmouthshire, who had recently completed his studies under Dr. Davies, was appointed assistant tutor. In addition to the young men removed from Abergavenny, there were now in the institution two or three students supported by Lady Glenorchy, whose name deserves to be here mentioned with peculiar respect. While employed in this enlarged sphere of action, Mr. Williams experienced much domestic affliction, especially in the frequent indisposition of Mrs. Williams; but under these circumstances, his diligence, patient



perseverance, and unfeigned piety, were the more conspicuous. "He attended," says Mr. Lewis, "to a great variety of things, and I never knew a man so capable of doing it; for he seemed clearly to understand every kind of business he had to superintend. Considering his duties as a tutor, minister, and head of a family, I used to think that he did the work of a Hercules."—The following passage of a letter from an eminent minister in North Wales, who pursued his studies at Oswestry, will serve to shew with what pious caution, and religious feeling Mr. W. pursued his steady and laborious course: "At one time I remember he entertained the students by relating some passages in his own life; and the following expressions made a deep impression on my mind: 'When I entered on the work of the ministry, one thing that I earnestly prayed for was, that I might be kept from doing any injury, in any way, to the cause of God. I have now been in the ministry about fifteen years, and it is a matter of thankfulness to me, that whatever good I have done, I hope I have not been left to dishonour the cause of God in any thing. And however the Lord may be pleased to dispose of me hereafter, and whatever good I may be enabled to do, it is my constant prayer, that I may be preserved, so as to leave this world without doing any harm in his church.'"

It was while at Oswestry, that Mr. Williams first became known to the public as an Author. In 1785 he published "Social Religion Exemplified," a work originally written by the Rev. Mathias Maurice. Its design is, to delineate, in several dialogues, the nature, faith, and order of a congregational church, showing the true character and value of independent principles in their practical application.—In 1788 he published, in

two volumes, his "Antipædobaptism Examined," containing a full reply to the late Rev. Mr. Booth, of London. In this work he institutes a strict inquiry into the nature and design, subjects and mode of baptism; investigates the nature of positive institutions in general; and presents his readers with some occasional strictures on human ceremonies in matters of religion. The subject of this learned and elaborate production, had occupied his attention for some time previous to the appearance of Mr. Booth's publication. It contains, besides an examination of the statements and reasonings of that author, an answer to the most plausible arguments and objections in Dr. Stennett's Answer to Dr. Addington; Dr. Gale's Reflections on Dr. Wall's History, and some others.—Early in the following year, he published, in four octavo volumes, An Abridgment of Dr. Owen's Exposition of the Epistle to the Hebrews, with the preliminary exertions, and a brief but interesting Life of the Author. In this work he professes to have left out nothing but what appeared either tautological, redundant, or digressive. "The reader," he says, "may depend upon it, that all the valuable and pertinent criticisms; the most forcible arguments in proof of any important point; the most evangelical and sublime sentiments; and doctrines; the most close, convincing, and edifying improvements; the most animating and pathetic addresses and exhortations contained in the original work, are preserved in this. But after all, I wish it may not be thought still too long, as I suppose there is not another exposition on this Epistle, the original excepted, so full and large as this abridgment will be found."

At the period when this work was ready for the press, Mr. Williams felt himself much interested in the controversy between Mr.

David Levi and Dr. Priestley; occasioned by the Letters which Dr. P. had addressed to the Jews, inviting them to an amicable discussion of the evidences of Christianity. Mr. Levi, a Jew of acknowledged learning and ability, in answering these Letters, had charged Dr. Priestley with having himself virtually renounced the Christian religion, by denying a Trinity of Persons in the Godhead, the miraculous conception of Jesus Christ, his pre-existence, proper deity, and redemption by him;—all which, in his opinion, were essential to Christianity, and clearly taught in the New Testament. "Permit me, Sir," says he, "to ask you, whether you sincerely intend, in this discussion, to defend Christianity? For your doctrine is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess, I am greatly puzzled to reconcile your principles with the attempt. What? a writer that asserts, that 'the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original Gospel of St. Matthew did not contain it,' set up for a defender of Christianity against the Jews! How you can be entitled to the appellation of a Christian, in the strict sense of the word, is to me really incomprehensible." Thus was it plainly intimated, that, until the Author of Letters to the Jews, became a believer in Christianity himself, he could never be a proper person to invite the sons of Abraham to the faith of the Gospel; nor reasonably expect to be successful in any effort he might be disposed to make for their conversion! Dr. Williams, therefore, conceiving that his Abridgment of Owen on the Hebrews was calculated to render the two opponents an important service, drew up and published an Appendix to the first volume, con-

taining two letters, the one to Dr. Priestley, and the other to Mr. Levi. In these letters, after alluding to the controversy in which they had been engaged, he requests their candid perusal of the volumes, and begs each of them to accept a copy, which he sent them with his best wishes for their real welfare.

Once more, during his continuance at Oswestry, Dr. Williams appeared as an author. He published in 1791, a discourse on the Influence of Religious Practice, upon our Inquiries after Truth. This discourse was occasioned by Mr. Belsham's sermon on the Importance of Truth, preached at the Old Jewry, to the supporters of the New College at Hackney. In this sermon, Mr. Belsham had made the following extraordinary assertion: "*The men who are most indifferent to the practice of religion, and whose minds, therefore, are least attached to any set of principles, will ever be the first to see the absurdities of a popular superstition, and to embrace a rational system of faith.*" In combating this dangerous principle, our author demands, if such a notion be just, "How came the Jewish doctors and rulers to reject so rational a system, as the gospel? Not, surely," he continues, "because they were overstocked with religious practice. How came the philosophic Greeks to reckon that foolishness, which heaven pronounces wisdom? Was not this the grand cause, that, 'when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened?' It was thus that, 'professing themselves to be wise, they became fools.' In vain are mankind stunned with the proofs of miracles, or dazzled with the collective rays of evidence, while they remain indifferent to the performance of moral and religious

duties. Those things, glorious as they are, can influence only as moral means. But what are means without a disposition to improve them? 'Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?' Whereas he who is truly teachable, cultivating a steady and tender regard to the mind of heaven, is, of all men, most likely to know, the true scheme of revealed religion." The sentiment of Mr. Belsham, in the view of Dr. Williams, appeared exceedingly pernicious to theological students in particular. He was much grieved that it should have been laid before them by a man of such high literary character, and apparently countenanced by the supporters of the College at Hackney. Being himself at the head of an academic Institution, he thought it his duty publicly to protest against it. "Candour and justice," he remarks, "forbid that we should ascribe to any intentions which they disavow. I would not, therefore, be understood to insinuate that the gentleman to whose sentiments I allude, intended by them to discountenance practical piety and devotion, and to compliment 'indifference to religious practice,' as possessed of superior excellence. Nevertheless, while we avoid imputing to the author of an opinion a bad design, it is but fair, and it may be useful, to examine its genuine tendency. Let us suppose, that a young student in divinity thoroughly imbibes the above sentiment, and acts according to it.

He will, of course look up to *religious indifference* as the school of sagacity; what proceeds from that quarter, will be deemed more *rational* in religion, than what comes from *fervent piety* and zealous exertion. The next step in this hopeful path, is to *associate* with these sons of indifference, for the sake of improving by their sage observations. Now as the *example* of those we admire is contagious, he will himself also very probably become 'indifferent to religious practice.' In due time, he is called to settle over a people. He surveys his flock, and looks up with deference to the *least practical* of them, for their judgment on any controverted point, and esteems it great happiness to enjoy their intimate acquaintance. The humble, the devout, the zealous, will be shunned; and they, in their turn, will shun him; his religious performances, fifty to one, will be thinly attended; the *practical* Christians are under the painful necessity of looking out for another minister; a division ensues; this, on the one hand, is ascribed to orthodox bigotry, and justified on the other, by a respect to soundness in the faith, and practical godliness. And what now remains, but that he justify his principles and conduct, by calling the seceding party *enthusiasts*, and his own *rational* Christians! If the divine hand over-rule such confusions for final good, no thanks to those by whom offences come."

(To be continued.)

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### ON REDEEMING THE TIME.

In almost every page of our Bible, we meet with something to remind us that "the wisdom of this world is foolishness with God, and that, therefore, if any man will be wise,

he must become a fool that he may be wise. The rules which God gives his people for the direction of their conduct, are directly opposed to the maxims and practices of worldly men. In their estimation, time is one of the most

worthless commodities of which they have to dispose. Instead of being prized as a blessing, or improved as a treasure, they very frequently regard it as an incumbrance; hence they not unfrequently talk of beguiling, of driving away, nay, even of *killing* time; and, by thousands of our infatuated race, he is accounted the wisest man who is most successful in devising means for this unhallowed purpose. But, in the word of God, time is ever represented as unspeakably valuable, as a treasure, every particle of which should be carefully improved; in relation to which even parsimony is a virtue.

Instead of being burdened by the present time; instead of devising arts to kill, or to drive it away, those who are properly influenced by the representations of the Bible, would, were it in their power, recal the hours which are past. Something like this seems to be recommended in the important exhortation which is more than once given by the sacred writers—"Walk in wisdom; redeeming the time." In their estimation, the great difference between a wise man and a fool is, the latter is *prodigal*, the former is *frugal* of time; the one thoughtlessly squanders away what he now has, the other anxiously endeavours to redeem what he has lost. The phrase "redeeming the time," literally signifies "buying back, or buying out the time." Much of our time has been lost. Worldly objects make large demands on that which remains; they lead us as it were, to pledge it to them. If we are wise, we shall endeavour to derive some benefit from the time which is past, and to redeem as much as possible of the present and future, which we have pledged to the world, that we may devote it to spiritual improvement, to preparation for eternity. The phrase, then, of "redeeming the time," may be considered as ap-

plicable both to the past and the present. On this subject, it may be necessary to consider—by what means time may be redeemed—and why we should be solicitous to redeem time.

Godly sorrow for past negligence is one way of redeeming time. One of the most solemn considerations which can be presented to our minds is, that when time is once passed, it can never be recalled—it is gone for ever. Every year, every day, every moment as it leaves us, bids us an eternal farewell: with all its peculiar capabilities, and privileges, and mercies, and trials, it departs, never, never to return; only the recollection, the consequences, the responsibility, the account connected with it, remain, and will meet us another day. No wishes, however earnest; no repentance, however deep; no prayers, however fervent; no tears, however copious; no efforts, however vigorous and persevering, can recal the hours that are past, can undo what has once been done, can annihilate what has once received existence, or remove, taking into account the whole of our existence, the stain that has been once infixed on our characters. With infinitely greater propriety than Pilate could, may time, as it finishes each roll of its memorials, and delivers it to the custody of an inexorable immutable duration, say—"What I have written I have written." How important then is it to improve the present moment. In a twofold sense we act for eternity. But it is some consolation, that though past time can never be recalled, it may be laid under contribution for the purposes of moral and religious improvement. It may be caused to pass under review before the eye of the mind, and thus may be rendered the means of producing humility, of exciting genuine penitence, of stimulating to diligence in the performance of duty.

Now every thing which lays us in the dust before God, which produces that humility in which he delights, that repentance with which he has connected the pardon of sin and eternal life, every thing that contributes to interest us in the invaluable promise—"blessed are they who mourn, for they shall be comforted," is beneficial; some solid good has been derived from it. When this benefit then has been, by means of godly sorrow, elicited from the hours that had formerly been lost, they have been, in some measure, redeemed. The loss which had been sustained by suffering them to pass unimproved, has been, in some degree, compensated. A portion of that holiness of heart, of that fitness for heaven, which would have resulted from spending them wisely, when they were passing, has been at last secured. And besides this, sorrow for the time we have lost, is the foundation of all effective solicitude to improve that which may be allotted to us in future. A return to rectitude of conduct must always commence in a conviction that we have been wrong. The man who is not deeply humbled for his folly and guilt in mispending past time, will never improve that which remains. If then we would redeem the time, let us review the years we have already spent in the world, let us endeavour to ascertain, as far as possible, the manner in which every day has been spent; (this will not appear too much, if we remember that every day will at last be reviewed by God, and that, for every day, we must render an account;) and compare this with the requirements of the divine law, that we may discover how much time we have suffered to pass unimproved, and be made sensible how great is the loss which we have sustained, that we may see what has robbed us of our time, and, for the future, be on

our guard against its influence. It requires no deep insight into human nature to be able to affirm, that those who shrink from this review, those who think it irksome or unnecessary, will never, while such are their views and dispositions, comply with the exhortation of the Apostle, by redeeming the time.

Watchfulness, activity, energy, and diligence, enabling us to turn every hour to the best account, and to perform every duty in its proper season, are amongst the principal means of redeeming time. When the labourer has lost any time, one way by which he endeavours to redeem it, is extraordinary exertion. It is not enough for the man who would redeem time to be in motion, he must *run* the race that is before him. It is not sufficient that he is doing something, he must exert himself to the utmost; he must not only *work*, but *labour*, all his energies must be put in requisition, all his powers excited. If simply to *improve* time requires activity, what is necessary to *redeem* it? In any important worldly affair—when an enemy is to be repulsed—when a kingdom is to be defended, or won, when an extensive mercantile concern is to be managed, men are no strangers to this activity and energy. The man who, in those circumstances, should appear destitute, or incapable of them, would be despised and condemned. Why should they then be thought unnecessary in religion? or why should it be thought harsh to say, that the man who, when his immortal interests are at stake, appears slothful and negligent is both criminal and contemptible? If God has made our worldly property to depend, in a great degree, on our own exertions, why should it be thought strange, if he has connected our spiritual prosperity with them? If he who lavishes away his money comes to



poverty, can we expect that he who squanders away his time will abound in heavenly riches? If drowsiness clothes the body with rags, it will never adorn the soul with the beauties of holiness. How numerous are the warnings against sloth, the exhortations to activity, that are given us in the word of God. Even the Redeemer himself, who came to obey the law, and to bring in a complete, an everlasting righteousness, on the behalf of his people, calls and urges them to watchfulness and activity, — "Let your loins be girded about and your lights burning; and ye yourselves like unto men who wait for their Lord." — "What I say unto one, I say unto all, watch." — "Work out your own salvation with fear and trembling." — "Be steadfast, immovable, always abounding in the work of the Lord."

If we wish either to redeem or to improve time, it is of the utmost importance that every duty be performed precisely in its proper season; that the work of the day be done in its day, of the hour in its hour. If every duty is not promptly discharged whenever it demands our attention, one of two things must be the consequence: either it will be entirely omitted, or it will encroach on the time that should have been allotted to something else, and if "sufficient to the day is the evil thereof," sufficient also to the day is the duty thereof. Our work is proportional to our time. In many cases, the duty that has once been neglected, will be entirely omitted. In not a few, it can never be performed. For how often does opportunity appear, invite us to improve it, wait as it were only a few minutes for our decision, and then vanish for ever. There are duties which can be performed, perhaps, but on one occasion in our lives; they are omitted, and the good which might have been done, the im-

provement which might have been realised, the reward which might have been secured, are irrecoverably, and eternally lost.

A judicious division and distribution of our time will greatly assist us to improve and redeem it. No extensive and complicated concern can be properly managed without a wise appropriation of time, and a punctual regard to order. To live according to rule, to be attentive to order, is, indeed, deemed, by the vain, the gay, the man of pleasure, as a fit subject for their jest and ridicule. They regard it as an ignoble restraint, as an evidence of dulness, as the effect of want of spirit. So awfully are their views and feelings perverted, that what David counted liberty, they deem an intolerable restraint. "I will walk at liberty, because I keep thy statutes," was the language of the inspired Psalmist. 'Grievous, indeed, are the restraints under which we are laid, our liberty is completely at an end, if we must observe these statutes,' is the language of their hearts. But satisfied as these persons are with themselves, high as is the opinion which they have of their own wisdom, no opinion is more contemptible in the estimation of all that are truly wise, than theirs. Many of the greatest and best men that the world has ever produced, have been remarkable for their strict attention to order and rules, and for the regular division of their time. Who has not heard of the immortal Alfred? While the epithet *Great* has, in many instances, been prostituted by its application to those who would have been justly designated by the title of fools or *infernals*, by him it was justly merited. Far as he has receded from us in the lapse of ages, great as is the distance at which his orbit is placed in the hemisphere of history, he yet shines with a lustre which overpowers almost all

the monarchs that have ever filled the British throne, while he causes the vices of many to appear in all their blackness and deformity. This truly great prince, we are informed, divided his time into three equal portions; allotting eight hours to sleep, recreation, and meals; eight to public business; and eight to study and devotion. In consequence of this wise economy, and regular distribution of his time, joined with great energy and extensive capacity of mind, how much work did he perform, how much good did he effect. He subdued the deadly enemies of his country, raised his kingdom from the lowest depths of distress to a lofty eminence of prosperity and glory; rendered order and justice triumphant, where a short time before confusion and wickedness stalked in their most hideous forms, and trampled all that was sacred beneath their feet. He new-modelled the form of government, laid the foundation of the much admired British constitution, and, like a second Solomon, he not only governed, but taught his people: "He sought out and set in order many proverbs." The late Dr. Doddridge may with propriety be mentioned here. He adopted nearly Alfred's division of time, and in consequence abundantly served his generation. Owing principally to the neglect of order and method, the greatest abilities have been comparatively useless, the most vigorous efforts have been fruitless. Where time is rightly divided, and order and method are carefully and resolutely observed, distraction of mind is prevented; no time is lost in determining what is next to be done; the whole space around a man is, as it were, kept clear; his way is always plain; "his eyes look right on, and all his goings are established." Many persons, it is true, have not their time at their own disposal. It is almost all engrossed

by attention to their ordinary calling, and to the commands of their superiors. But the less they can call their own, the more necessary it is that it should be carefully improved, and, therefore, that it should be judiciously divided and appropriated. And, besides, what we are now recommending would greatly assist them in their worldly business. He, then, that would redeem his time, should be careful to ascertain how much of it should be devoted to business, how much to recreation, how much to religious duties, how much to sleep; and having determined this, before the tribunal of conscience, and as in the presence of God, he should resolutely adhere to the rules which he adopts for the regulation of his conduct. He should be certain that every infraction of them which may at any time be made is fully justified by the demands of necessary business, and that breaches of them do not occur so frequently as to induce irregular habits. And he should always remember, that in a world like this, where so much irregularity and confusion exist, and where so many unexpected events perpetually take place, vigilance and resolution are absolutely necessary to enable him to follow any regular plan, with regard to the division and appropriation of time. Besides the advantages, as it regards the despatch of business, and the performance of duty that will be secured by the plan here recommended, there is something in the regularity and order which it includes, gratifying and pleasing to the mind. It admits of all the variety that is subservient to real enjoyment. It is one of the paths of wisdom, and "her ways are ways of pleasantness, and all her paths are peace."

The subject is so copious, that it is impossible to do justice to it in the compass of an essay. If we would redeem the time, we must

make ourselves accurately acquainted with all that God requires of us; we must regularly and seriously attend the means of grace; we must zealously perform the duties which in former periods of our life we may have omitted; we must be on our guard against the temptations to which we are exposed, especially against those by which we have formerly been robbed of our time; we must wisely consider our circumstances, and endeavour to gain an accurate acquaintance with them, as well as with our own tempers, and habits; and propensities, and capacities. We should analyse, as it were, our own frame and characters, and scrupulously examine the quality of every ingredient, whether original or adventitious, of which they are composed. Let us not take it for granted that any of our habits or actions are good; let us bring them all singly to the test, fix the eye of suspicion and scrutiny on every one of them, and, in every inquiry and decision, be on our guard against the influence of sloth, of self-love, of corrupt propensities. Without this examination, and the knowledge of which it is the source, we may be asleep on the couch of sloth, and dreaming very pleasantly of activity and its rewards. We may be under the influence of habits which are constantly robbing us of much of our time, which will effectually prevent us from ever redeeming any. We should be careful to form habits of industry and activity. Without the aid of these, even the best principles will not produce their full effect; whereas, to a certain extent, habit, without principle, will do much; nay, how often does it entirely counteract principle.

Finally, If we would redeem time, we must carefully attend to that which may be considered the great business of life. And it is our happiness, that, by doing this,

all the time which we may have lost, however near we may be to the brink of eternity, and however lavishly we may have squandered away our precious hours, may, in a very important sense, be completely redeemed. The grand business of life, the great work which God has given us to do, is to prepare for eternity. Now, whenever we truly repent of sin, believe in the Lord Jesus Christ, obtain an interest in his merits, and are sanctified by the communications of his grace, we are prepared for eternity, we are entitled to the happiness of heaven, and in some degree fit for its employments and joys. The great business of life then is performed, and so far all our time is redeemed. In this sense the thief on the cross redeemed all his lost-time, when he obtained an interest in the Saviour, and a title to a place in Paradise. God, by the Prophet Ezekiel, assures us, that when a wicked man repents, all his wickedness shall not be remembered; he shall live. So is it here; when a sinner believes in the Lord Jesus Christ, all the time that he may have mispent shall not ruin him; his eternal happiness is secure.

The reasons why we should improve time are numerous and urgent. One of the most weighty is, the value of time. Our lives here below are a seed-time; and as we sow, we shall reap for ever in another world. They are a period of probation, and the only one that we are warranted to expect during the whole of our existence. They are a warfare, and we are to fight for our lives, for our souls, for our eternal happiness. If we arrive at heaven, it must be through hosts of opposing foes, that are determined to hurl us, if possible, down to the pit of darkness. If we would estimate the value of time, let us remember its nature, the purposes to which it may be applied, the improve-

ment of which it is capable, and its connexion with eternity. Let us take into the account the extent of our capacities, the command of God, the glories of heaven, and the miseries of hell; for it is evident, that in proportion to the extent of our capacities, to the solemnity of eternity, to the weight of the divine authority, to the glories of heaven, and to the misery of the lost, is the value of time. From all these it derives importance.

Let us consider how much of our time has been mispent. There is enough in this to rouse all the energies of our souls. How short, how uncertain is all that remains! How much is at stake! How great is our gain, if time is rightly improved! How dreadful our loss, if it is squandered away! Let us fix our eye on the example of the Saviour. How carefully did he improve his time; how often was he early in the temple teaching; how frequently did he spend all the night in prayer. Let us remember how much has been effected, in some instances, by men of like passions with ourselves. Never let us forget the command, the promise of our great Master, that "so shall we be steadfast, immovable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord."

VOLENS.

ILLUSTRATION OF FIRST EPISTLE OF PETER, CHAP. II. VER. 8.

ON a very memorable occasion, Christ put a question to the twelve, which was answered by Peter, with all the warmth of affectionate attachment; "Will ye also go away?" Peter replied, "Lord to whom should we go, thou hast the words of eternal life." In this reply, Peter described the feelings of every individual, to whom there has been imparted from above, a spiritual view of the glories of the

character and work of the Saviour. Persons thus divinely enlightened, see such unrivalled beauty and excellence in the Redeemer, that they neither need nor desire any other resort. "To them that believe he is precious," unspeakably, supremely precious. It was predicted, however, that there would be those who should see no form nor comeliness, no beauty in the Saviour, that they should desire him;" and these are described by the apostle as the disobedient; "unto them which be disobedient, He is a stone of stumbling, and a rock of offence, even to those, which stumble at the word, being disobedient, whereunto also they were appointed." From the connexion in which these words stand, it is manifest, that, by the term disobedient, the apostle intended to characterize all unbelievers. "Unto you, therefore, that believe he is precious, but unto them that be disobedient," i. e. to those who do not yield the obedience of faith, to the record which God has given concerning him, "he is a stone of stumbling," &c. And when it is remembered, that the authority of God extends to our thoughts and sentiments, as well as our feelings and conduct, we shall not wonder that they are so designated. To the disobedient, that stone which God has made the head of the corner, is said to be, "a stone of stumbling, and a rock of offence." The meaning of these words, stripped of their figurative dress, is, that the final rejection of the Saviour, augments the guilt of sinners, and exposes them to an aggravated measure of punishment. "A stumbling block or a rock of offence," is, in scriptural language, any thing which causes us to offend, or to commit sin. And such is Christ to the disobedient, or to those who yield not the obedience of faith to the gospel of the grace of God. The doctrines of the New

Testament, which unfold the nature of his person and work, are so directly opposed to the self-righteousness, the pride, the carnality of the human heart, that they excite the bitterest enmity; and where this enmity is not subdued by the power of victorious grace, it invariably leads to a rejection of Christ, and all the blessings of his salvation. Thus the gospel is a stumbling block to many persons. It is the innocent occasion of plunging them into greater guilt, and of exposing them to greater punishment. Christ declares, that He is the *only* Saviour. It is natural to man, however, to imagine, that he can save himself; or, at least, that he can be a fellow-worker with God in this great business. He is willing, perhaps, to divide the honour with the Saviour, but to give the whole of it to him, to retain no portion at all himself, is what he can by no means bring himself to submit to. Thus he stumbles at the word. Again, Christ is a holy Saviour, and his salvation is a holy salvation. It is designed to overthrow the dominion of sin in the breast, and, finally, to rescue us from its being, as well as its power. But men are naturally lovers of sin, and of sinful practices. It is not from sin, and its disgraceful and brutal pleasures, that they desire deliverance; but from its fearful consequences. While they dread the latter, they are very desirous of retaining the former; so desirous, indeed, that we constantly see them risking all the horrors of damnation, rather than relinquish them. If Christ would deliver them from that misery, which is consequent upon transgression, they would accept such a deliverance, and be very grateful to him for it; but when they learn, that he only saves from misery, by saving from sin, they reject "the great salvation," they "stumble at the word." And they do this,

"being disobedient," or because, they do not give credit to the statements of scripture concerning their own characters, and so cannot submit to the humiliation of receiving salvation solely as God's free gift through Jesus Christ. Well may it be said, that he sets to them a stone of stumbling, and a rock of offence; or, in other words, that by stumbling upon him they inflict the deepest and most dangerous wounds upon themselves; that they awfully augment their guilt, their danger, and their misery! How, indeed, should it be otherwise! How can a message of mercy be rejected without offering the greatest insult to God! Let the reader beware then of stumbling at the word! Beware of converting that into poison, which was designed for food and nourishment! "See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him, that speaketh from heaven!"

The last clause of this verse deserves particular notice. The apostle says, that it is a "stone of stumbling," &c. "to them which stumble at the word, being disobedient, whereunto also they were appointed." Some people have rashly, I had almost said with wicked rashness, concluded from these words, that as God has decreed the salvation of his people, through Christ, so also he has decreed the final condemnation of all who shall be found impenitent at the day of judgment, without any regard to their characters, as sinners against him. Nay, further, that he has actually decreed, or appointed them to be disobedient, in order that his purposes, with reference to their final condemnation, may not be ultimately defeated. A principle more awful than this, more dishonourable to God, more inconsistent with every



doctrine of his word, more directly opposed to the soundest decisions of reason and common sense, cannot, I am bold to say, be readily conceived. To affirm that the holy and blessed Jehovah makes men sinners, or decrees that they shall be sinners, in order to punish them hereafter, is to publish one of the most indecent and gratuitous libels upon his character, that has ever been uttered; and, I will only add, that if any writer can be found who has incautiously advanced such a sentiment, he ought to wash out the shocking paragraph with tears of blood. Nothing but the circumstance of the words being placed, in our translation, out of their proper construction, can, for a moment, give the slightest countenance to it. In the Greek, the words stand thus, "And a stone of stumbling, and a rock of offence, even to them, who, being disobedient, stumble at the word, whereunto also they were appointed." So that the apostle does not say, that they were appointed to be disobedient; but to stumble at the word. Let us then proceed to examine the meaning, which must be attached to this expression.

From the testimony of the inspired volume we learn, then, that *all* men would "stumble at the word," were they left to themselves; in other words, that were it not for divine influence, there is not an individual, who would not reject the gospel. The words before us are then susceptible only of the two following interpretations: they either intend, first, that God determined to withhold that divine influence, which can alone efficiently preserve men from stumbling at the word, i. e. to leave them to the unchecked operation of their ungodly propensities, which will infallibly lead them to do it; or, secondly, that he appointed them to punishment, in consequence of their stumbling

and falling. Now, though I scarcely think the apostle meant that God determined to permit them to stumble, yet, I cannot imagine, that such a sentiment, were it clearly expressed, would cast any imputation whatever upon the divine character. For, in fact, it would only be a determination to exert no influence of any kind upon them, either operative or preventive—to permit them to act as it might seem good in their sight, i. e. according to the corrupt bias of their own minds. To affirm, that God determined to exert no influence upon the minds of sinners, to prevent their disobedience, *is one thing*. To affirm, that he tempts and impels them to disobedience, in consequence of a previous determination, that they shall bear the character of rebels, *is another, and a widely different thing*; as different as heaven is from earth. If it cannot be said, that God is under an obligation to impart that measure of grace to all men which will effectually preserve them from stumbling at the word, we utter no reflection upon his character, when we say, that with reference to many, he determined to withhold it. That which Jehovah may consistently and honourably do, he may decree to do; that which he may thus give, he may decree to give; that which he may withhold, he may decree to withhold. Now, it is impossible to say, that Jehovah is morally bound to uphold men, or to prevent their stumbling at the word, without plunging at once into the absurdity, that he is obliged to bestow unmerited favours, (that is, that gifts are debts) and that he cannot establish a system of moral government in the world; for a system of moral government, necessarily supposes a liability to fall; but while all are efficiently upheld, the fall of any is absolutely impossible. Let not the reader then ever indulge, for a

moment, the impious supposition, that God is the author of his sin. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed."

But the words may intend, secondly, that the disobedient were appointed to punishment, in consequence of their stumbling at the word; and this, I conceive, to be their meaning, from the following considerations. In the first place, because, in the words of the apostle, there is an evident allusion to the following passage in the prophecy of Isaiah. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel. And many among them shall stumble and fall, *and be broken.*" In this passage, it will be observed, there is a very important clause omitted in the apostle's quotation of it, probably because he knew it would be very familiar to his readers. The clause is, many among them shall stumble and fall, *and be broken*, i. e. as the consequence of their stumbling and falling. Now, it is to this consequence of their own misconduct in rejecting the gospel, or in stumbling at the word, that the language of the apostle refers. "It is a stone of stumbling, and a rock of offence," *even to them*, who, being disobedient, stumble at the word, and are broken in consequence of it, to which punishment, the justice of the moral governor appointed them. In the second place, I am inclined to this opinion, because, though it is undoubtedly true that God permits, i. e. does not hinder, the wickedness of men, yet, I doubt, whether we have sufficient reason to suppose, that his permission of it is the subject of decree. A distinction, indeed, has been made between

what God decrees to do, and decrees to permit to be done; and in this latter sense only, it is said, is the falling of the impenitent decreed. He decrees to make his people "willing in the day of his power" to embrace the Gospel, and he does so make them; while he decrees to permit others voluntarily to reject it. I confess myself decidedly inclined to the opinion, that the decrees of God only respect the former—that they have reference exclusively to what he does—that his decrees are the guide of his conduct, and the mercy he puts forth, as the God of providence and grace, the measure of his decrees. That he determined to exert a gracious influence upon the hearts of some of the fallen race of Adam, is unquestionably true; for such an influence he does exert, and whatever he does, he doubtless decrees to do. But a formal decree not to prevent the natural and necessary operation of depraved principles and affections, is unnecessary, and may, therefore, be presumed not to exist; for God never does any thing in vain. The salvation of the church is effected by the mighty power of Jehovah; it was, accordingly, the subject of sovereign previous appointment. But since his permitting the disobedient to fall, or his not hindering them, is in fact doing nothing; as it is refraining from doing any thing, we can hardly suppose, that it is the subject of decree. A decree to uphold his people is necessary; since divine energy is required for their support; without such a decree, their support would be impossible; as Jehovah never *does* what he had not previously decreed to do. But, it is something like charging God foolishly, to suppose, that he decrees to permit the disobedient to fall, when they would fall without such a decree; when, in fact, according to the true state of the case, they must fall, without a de-

tree to prevent it. Thus this passage, correctly explained, teaches a sentiment which ought to be considered an axiom in moral science, viz. that "all good is from God, and all evil from ourselves." It is sovereign grace that makes Christians to differ from others; and this display of unmerited mercy should teach them "to deny ungodliness, and worldly lusts, and to live soberly, and righteously, and godly in the present evil world."

G. P.

#### ON PREACHING FUNERAL SERMONS.

(To the Editors.)

ALLOW a column or two to a subject that relates to the dead, but is of no little importance to the living—funeral sermons. My revered brethren in the ministry will excuse me, if I take the liberty of warning them against that excess of charity, which is too often shown, in eulogising, in funeral sermons, persons whose religion cannot be said, by an impartial and close observer, to have been of a decided character.

I am far from thinking that the point, whether a funeral sermon should be preached or not, for a departed professor of religion, should be decided by an answer to the question, Was he, or she, a member of the Church? There are certainly many persons, who, from one cause or another, are prevented from uniting themselves to a Christian church, whose attainments in religion are very considerable; whose temper and deportment make it evident that they "have been with Jesus;" who are at once "living by the faith of the Son of God," and "following after holiness;" and whose life and death, afford materials calculated to promote the spiritual good of those they leave behind: and if these things are not brought to light, a public loss is

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sustained, and good left undone. It is also equally evident, that some members of churches live habitually below their duties and privileges; and some make such small attainments, or move in so retired and quiet a sphere, saying and doing nothing that is in the least striking or interesting; so that there is little room for profitable remark from their history, when they are no more. If funeral sermons must be preached for such persons, because they were members of the church, ministers must exercise their ingenuity, and make much of a little; or preach on some general subject, without referring to the deceased, which, in fact, is not preaching a funeral sermon, and perhaps disappoints the auditory, and especially the relatives of the departed person.

But what I have chiefly in view is, the fault (for a fault it is, and a serious one, in its tendency and influence,) of preaching funeral sermons for persons of respectability, as to worldly circumstances, moral character, and regular attendance on public worship, who may indeed have given, to the minister's own mind, satisfaction as to their religious state, in his private communications with them, in their last hours: yet were never considered, during the whole course of their active life, to have been possessed of vital religion, or to have exhibited any of the more decided and satisfactory evidences of a change of heart. To make the utmost of whatever was praiseworthy, in such persons, and to pass encomiums on their piety, is calculated to do immense mischief, by lowering the standard of religion; and seems to make it appear (as many love to have it) that a small portion of piety is sufficient to constitute a safe state, and carry a man to heaven. In such instances, neighbours, servants, and commercial connexions, attending to hear what is said, respecting the

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individual, are surprised to hear of excellencies, they never heard of before ; and who, perhaps, know (especially servants) of omissions of personal and relative duties, and inconsistencies of conduct, that are sufficient proof to them, that such encomiums are misapplied. They look at each other very significantly, while they hear of these things, and they talk with one another afterwards, on the disparity between the good minister's statements, and their own personal knowledge. Hence, those who have incorrect ideas of what real religion is, are confirmed in their estimates of it ; whilst some, perhaps, far enough from a state of grace, bless themselves from hence, as to their condition ; and those who are disposed to scepticism, are fortified in their dangerous errors.

The chief source of the evil here stated, is, too much deference to those who walk in the more respectable paths of life ; and too great solicitude to avoid giving offence by withholding these public compliments. ; as we rarely find the same course pursued in the case of the poor. But while every allowance should most certainly be made, for the awakened and tender feelings of surviving relatives, and every thing done, that can consistently be done, to console their hearts and meet their views ; it becomes a minister, to be very careful of holding up to public notice, as examples, those who have been at best negative Christians, or very little beyond.

As a supplement to these remarks, I add two extracts from an old divine, written two centuries ago, but the solidity and importance of which no time can affect, though it might improve the mode of expression. "Some die formally, I mean they make very goodly shews, and representations of much confidence and comfort. Having formerly been for-

mal professors, and so furnished with many forms of godly speeches, and outward Christian behaviours ; and the spirit of delusion, and spiritual self-cousenage, which, in their life time, detained them in constancy of security, and self-conceitedness about the spiritual safety of their souls, without any such doubts, troubles, fears, temptations, which are wont to haunt those who are true of heart, (for ordinarily such is the peace of unsound professors,) continuing their imaginary groundless persuasion and presumption, in the height and strength of it unto the end, for their very last breath may be spent in saying, ' Lord, Lord, open to us ; ' I say such men as these, thus woefully deluded, and fearfully deceiving others, may cast out upon their last beds many glorious speeches, intimating much seeming confidence of a good estate to Godward, contempt of the world, willingness to die, readiness to forgive all the world, hope to be saved, desire to be dissolved, and go to heaven.—Yet all these goodly hopes, and earnest ejaculations, growing only from a form, and not from the power of godliness, are but as so many catchings and scrablings of a man over-head in water : he struggles and strives for hold to save himself, but he grasps nothing but water, and therefore sinks and drowns. They are all but as a spider's web, upon which one falling from the top of an house, lays hold by the way, for stay and support." (*Bolton's Instructions for right comforting afflicted Consciences.*) "One reason whereby the formal hypocrite doth falsely persuade himself to be in a state of true happiness, may be an observation of the death and end of other men ; whose lives, he persuades himself, come short of those perfections and degrees of goodness he finds in himself. If he observe the end of an honest civil man,

yet never acquainted with the power of grace, to be quiet, peaceable, and confident, without impatience, fear, or despair; he presently conceives his own works in respect of theirs, to be works of supererogation; his own life certainly to be without all exception, and so himself without all danger of damnation. And this conceit is notably confirmed, if there follow some glorious and flattering panegyric of funeral commendation. For then he holds the assurance of his happiness to be sealed unto him by the mouth of the minister; and so with resolution and obstinacy, sticks fast in his present state, and will no farther.—I would by no means be too busy, or uncharitable, in my judgment upon those who have already stood, or fallen, to their own master. But as I esteem that cruelty and malice, most savage and vile, that is discharged upon the good name of the dead; so I would have also a charitable conceit follow the soul of the departed, so far as spiritual wisdom, a good conscience, divine truth, the glory of God, the safety of the souls of the living, will give leave; but no further. Neither do I mislike or condemn funeral sermons, I could rather wish, that as the death of his saints is precious in the sight of God, so it might be glorious in the eyes of men. I could rather desire that the just praises, and true sincerity, of the child of God were published even by some seraphic tongue; that both the glory of his graces might pass along, and shine bright to all posterity; and that such a fire of zeal for imitation might be enkindled in the hearts of all the hearers, that they, passing through the same course of holiness, might at length be made partakers of the same happiness with the saints of God. Only in these cases I would have that spiritual discretion, truth, and conscience used, that neither

the godly be justly grieved and offended, the wicked hardened and heartened in their courses, and false conceit of happiness, nor the faithfulness and sincerity of the ministry disgraced and scandalized."—(*Ibid. Discourse of true Happiness.*)

On the whole, it appears to me that funeral sermons should be preached only for those whose piety was unquestionable for some time before their death; and whose history, experience, living deeds, and dying sayings, are worthy of recital, and capable of being turned to good account for the spiritual benefit of survivors.

Foleshill.

N. R.

#### ON THE PROPOSED MISSION TO JERUSALEM.

(To the Editors.)

Gentlemen.

THE letter in your last number, by an Independent Minister, for the first time directed my mind to the subject of a mission, to the once renowned Metropolis of Judea. The zeal with which that gentleman appears to have taken up the business, and his truly liberal offer, demand, at least, that the subject be fairly, and fully discussed, before the idea of its impracticability be allowed to take possession of the public mind.

There are many reasons which, at first sight, seem to point out Jerusalem as an interesting and important station for a Christian Missionary. It is not too much to say, we owe something of veneration and respect for the land once hallowed by the presence of God; in which the divine law was given, amidst thunderings and lightnings; in which holy men felt, and acted, and spoke, under the immediate inspiration of the Almighty; and in which are still to be traced the footsteps of the Incarnate Word; where the garden of Gethsemane, the Brook Kedron, the



Mount of Olives, and the Hill of Calvary, present so many mournful and delightful mementos to the pilgrim's eye and heart. We owe a little, I conceive, in the way of gratitude, to those men "of whom, as concerning the flesh, Christ came, who is over all God blessed for ever;" from whom sounded forth the tidings of salvation; and who, at the risk of all that was dear to them, bore the joyful tidings to the ends of the earth. And, surely, it will not be denied, that we owe much in the way of sympathy, to their degraded, abject, miserable descendants, borne to the very dust by the "rod of the oppressor;" and concerning whom a lively and ingenious traveller reports, that from the lanes and alleys of the city, amidst poverty and filth, from day to day, their eyes are turned toward the once far-famed Mount of Zion, where the temple of Jehovah was; but on which now floats the banner of the Moslem, the signal, at once, of their departed glory and their bondage. Jerusalem may also be considered as *important*, as it is interesting, from local circumstances, to a Christian mission. It presents a point of contact, from which, as in ancient days, might be communicated with facility the word of divine truth to surrounding countries. And, were an evangelical ministry established at Jerusalem, might not many pious and worthy British Christians be induced to visit a place so well calculated to rouse, and awe, and animate the soul? or at least, might they not, by these considerations, be led, like the benevolent author of the letter in your last, to afford it extraordinary aid? And, I may be allowed to ask, is there any thing in these feelings, for which an enlightened and devout mind need to blush? Is the man of classical taste ashamed to avow the enthusiasm inspired by place and circumstance? While poring over the mouldering ruins of Athens—

treading the supposed site of Troy—and tracing the streams so famed in song, does he regard the sneer of brutal ignorance? Will he not recal, in imagination, the days, when Homer sung, and Demosthenes poured forth the thunder of his eloquence; and while rapt in the pleasing delirium, will he not deem the toil and peril of his journey amply repaid, and be ready to contribute to whatever may tend to cherish and prolong those feelings, and throw light on subjects so dear to his heart?

There are difficulties in the way of establishing a mission at Jerusalem: and so there are in introducing the Gospel to any place, where, in its purity and its power, it is not known. But are these difficulties insurmountable? That I conceive is the point to be ascertained. Are they, in probability, greater than what have been boldly faced and overcome by our Missionaries? Is there a man to be found able and willing for the work, who is ready to come forward and say, "Here am I, send me"—and are there not to be found public-spirited persons, who will furnish the means of enabling him to accomplish the desire of his heart? The greatest difficulty, I suppose, must arise from the temper of the ruling powers; but might they not be brought to tolerate a Protestant Mission, as well as those of Greek, Armenian, and Catholic origin? The case, I submit, is worth a trial. Let a man of competent learning,—good abilities,—tried wisdom and prudence, be appointed to the trial. Let him go forth in the spirit of a Brainerd or a Martyn. Let him patiently watch every opening, for prosecuting his holy calling; and, if his patience, and his perseverance, and his devotedness should be found unavailing—he, nevertheless, will have reaped laurels more honourable and more enduring, than those of the warrior,—and Christians will

then be satisfied, that the obligations of veneration, gratitude, and sympathy, have not been overlooked; and the eye and hand of Christian benevolence will wait till time and circumstance shall fully proclaim, that God will "have mercy upon Zion; for the time to favour her, yea, the set time is come." At present, let it be seen, that the Lord's "servants take pleasure in her stones, and favour the dust thereof."

In the hope that some abler correspondent will be led to enter more minutely on this interesting topic, I forbear, at present, to trespass on your room, by urging further particulars; and beg leave, Gentlemen, to subscribe myself, also,

AN INDEPENDENT MINISTER.

#### PROPOSAL RESPECTING A DISSSENTING UNIVERSITY.

(To the Editors.)

THAT something is necessary to be done to secure a liberal and consistent education for the sons of Dissenting gentlemen, is, I believe, universally admitted by those who are at all conversant with the state of society among the wealthy members of our community.

It is, indeed, to be regretted, that those who might become the liberal patrons of a cause, which has done so much to perpetuate rational liberty and genuine religion in our native country, are frequently placed under the tuition of gentlemen, whose views are necessarily inimical to our interests, and whose instructions must gradually and almost involuntarily, give a bias to the minds of their pupils in favour of their splendid, and exclusive establishment.

Yet, while I regret this state of things, I am not surprised at the ill effects already occasioned; but rather wonder, that the narrow policy, petty jealousies, and culpable neglect of modern Dissenters have not produced more serious

evils, than have already resulted to their cause. I believe, it may be confidently stated, that in all the early academies of the Dissenters, which were established by the learned ejected ministers, not only were young men of piety educated for the Christian ministry, but the sons of Dissenting gentlemen, who were designed for secular professions, received such liberal instruction as enabled them, when entering on public life, successfully to compete with those, who had enjoyed the greatest advantages at the public schools and Universities; some of whom arose not only to eminence in their respective professions; but became statesmen of such an order, as to secure for their names a splendid page in the annals of their country.

This important provision was continued for many years in the institutions which succeeded them, and at the academies of Warrington, Northampton, Daventry, Exeter, and Hoxton, the sons of opulent Dissenters received an education suited to their rank and fortune. It is not my object now to inquire the reasons which have induced the managers of our modern academies, not to provide in their respective institutions, for the education of the laity; but to show, that at this period when a mighty impulse has been given to the public mind, and when every class of the community is rapidly advancing in useful learning and elegant accomplishments, that at this moment, Dissenters are more destitute of the public means of a liberal education amongst themselves, than they have ever been since the act of uniformity was passed, and are, therefore, compelled to secure for their sons an education suited to the present state of society, at the almost certain expence of their peculiar principles.

Instead then of accusing many of our opulent friends of a dereliction

tion of principle, and a desire to symbolize with worldly establishments, let Dissenting ministers of learning, character, and influence, make a liberal and united effort to secure for the youths, who have so often been the subjects of their prayers, and the recipients of their instructions, that education which they can now only obtain on this side the Tweed, from the ministers and colleges of the Established Church. If these gentlemen believe with the candid, but consistent Doddridge, that we should "be concerned for this interest, not merely as the cause of a distinct party, but of truth, honour, and liberty; and in a great measure the cause of serious piety too"—then, surely, no sacrifice of time, or labour, or influence, or property, will be considered too great to preserve to our churches an intelligent, learned, and opulent laity, or at least, to leave those without excuse, who now plead our present circumstances in justification of their conduct. The plan of a University on liberal principles, has now been before the public for many months, and has excited much discussion in many respectable circles since its publication. I have had opportunities, even in a very limited sphere, to know, that some such measure would meet with the cordial support of several most respectable ministers and laymen. Your correspondents in other parts of the kingdom have expressed similar views, and I doubt not, that many of your readers, who have not communicated their ideas on the subject, are ready to co-operate in any measures, which hold out a rational hope of success.

My *proposal*, therefore, is, that something should be IMMEDIATELY DONE. The annual meetings in May always bring to the metropolis, many, who must be friends to such a measure; and I know, that some who are deeply interested in it, expect to be there at

that time. Would not this be a most favourable opportunity for holding a private conference on the subject, when, perhaps, a Provisional Committee might be appointed more fully to consider the plan, and to correspond with different parts of the kingdom on the probability of its success.

Permit me, gentlemen, in concluding this letter, to intreat the learned and venerated author of this plan, no longer to conceal his name; but at once to employ his extensive influence in perpetuating the measure he has so happily conceived: that whilst the labours of his meridian days have in no ordinary degree advanced the cause of religion in every quarter of the globe, this effort, the result of his lengthened experience and extensive observation, may become a blessing to the Dissenting churches of the United Kingdom.

And, I would hope, that those other ministers and gentlemen, who feel interested in this important project, will, during the coming month, so fully communicate their views to the editors of this work, that the approaching religious festivals may not pass without some measures being adopted, which may, under the blessing of heaven, produce the most important and beneficial results to Protestant Dissenters. B.

#### BIOGRAPHICAL SKETCHES OF EARLY REFORMERS.

(To the Editors.)

In the last Number of your miscellany, you acquainted your readers with some of the circumstances in the life of our illustrious Wickliff, the great precursor of the reformation, and exalted to him that pre-eminence so unequivocally his due. Permit me, in the present communication, to rescue from oblivion the memory of two of his immediate disciples and successors, who contributed in a great measure to usher in that light, under the meridian glory of which we now live.

PETER PAYNE.—It has often been made a reproach to the English nation, that they have neglected the memory of many of the greatest characters their country has produced. This remark applies with peculiar force to the early divines of our nation. The names of *Grosete* and *Bradwardine*, are now obsolete and almost unknown to Englishmen, though they were the pride and boast of this country, and indeed of Christendom at large, in the thirteenth and fourteenth centuries; and were, perhaps, the only divines who boldly espoused the doctrines of grace, and maintained an opposition to the Bishop of Rome in that age of moral and intellectual darkness. It is a remarkable fact, and tending much to the honour of our nation, that not only the bold and open defiance of the impositions of Rome, first commenced here in the doctrines of Wiclif and his contemporaries, but that before that time, and in the gross barbarity of the eighth century, our *Bede* and *Alcuin* had the wisdom to hold, and the courage to avow sentiments elevated far above the superstition and degradation of their times. I have now undertaken to present to your readers some account of an individual whom our ecclesiastical historians have almost entirely overlooked, or at least undeservedly neglected, but whose actions should be numbered and recorded amongst those that have most contributed to the welfare of mankind. Dr. Peter Payne, (known on the continent by the surname of *L'Anglais*, or the Englishman,) was a disciple of Wiclif, and principal of Edmund Hall, Oxford, about the close of the 14th century. He was celebrated as a disputant, and confuted *Thomas Waldensis*, a famous champion of the Pope, and opponent of the Wiclifites, in a discussion upon pilgrimages, the beggary of Christ, the eucharist, and relics, for which he

was obliged to quit the university and his native country, and fly into Bohemia, whither he carried the doctrines and the books of his master Wiclif. Having taken up his residence at Prague, he sedulously disseminated his opinions at that university, and obtained the particular friendship of *John Huss* and of *Procopius*, the Bohemian General and successor to *Ziska*. By this conduct he brought against himself and his doctrines the persecution of the bigoted priests, and in particular of the Archbishop of Prague, who issued out an order for the seizure of all the works of Wiclif, and for the burning of those in which any errors were found. This order was complied with, and in consequence 200 volumes of his works were consumed. They are stated to have been finely written, and adorned with costly covers and gold bosses, from which it is presumed that they belonged to the Bohemian nobility. The writings of Wiclif had been so carefully preserved, that a certain Bishop wrote from England, that he had collected two large volumes of them, apparently as large as St. Austin's works. But, notwithstanding the malignant fury manifested against these writings, Payne published several more of Wiclif's works, which were highly esteemed by Huss, Jerome, and the greatest part of the university. It appears that the reformed doctrines had such an ascendancy over the minds of the leading men in the university, that certain doctors, who had refused to embrace them, were imprisoned, but subsequently released. During this period, Payne had many public disputations with *Przibram*, who had been a Hussite, but recanted, and became a zealous defender of Popery. He describes Payne and Wiclif in the following manner:—"Wiclif and the Englishman (Payne) are two heads under one cap. They are wholly the one in the other,—

the disciple is entire in the master." If we are to credit *Cochläus*, the Popish historian, Payne was overpowered in these disputes; but the Hussite historian, on the contrary, and whom, nevertheless, *Cochläus* quotes for his authority, gives Payne the superiority. However this may have been, the concessions on the part of the Papists were such as, considering their general pertinacity, were little to be expected, and can alone be accounted for by supposing them to have been silenced; for the disputation terminated by an agreement, that both parties should speak of the eucharist, in the terms of the Scripture and the fathers; that they should not represent each other, nor *Wiclif*, nor *Huss*, nor *Jacobel de Misa*, as heretics, but that they should live in unanimity. Payne was subsequently chosen arbitrator between the contending parties of Tabor and Prague, and decided in favour of the latter. He assisted at the Council of *Basle* in 1432, where he publicly and learnedly defended the Hussites. In particular he maintained, during a debate of three days, that, under the law of grace, it was not permitted for the clergy to possess temporal goods, or hold any power in secular affairs. *Cochläus* represents him as a man of great knowledge and talents, and says that he had the art of clearing and explaining the obscure places of *Wiclif's* writings. The time of his death is not mentioned.

JACOBUS DE MISA, otherwise *Jacobel*, or *Jacobus de Streziebro*, curate of the church of St. Michael, in Prague, was a man celebrated in that country, for his erudition, his eloquence, and his good conduct, and was a warm partizan of John Huss and Jerom, of Prague. When they both left Prague for Constance, *Jacobel* was not discouraged by their absence, but undertook to introduce the communion under both species, and to this ef-

fect published some Theses, which were publicly defended in the university of Prague. From this university, he carried his doctrines to his parish of St. Michael, where he preached them openly, and was supported the day after by one of his colleagues, who did the same thing, and who actually administered the communion to the people under both species. *Jacobel* was driven from the church of St. Michael, and well received in that of St. Martin, where his doctrine had the applause of the people, the magistrates, the university, and the whole city. Nevertheless, the churchmen were roused. *Jacobel* was cited, but he remained firm before his judges. He was neither terrified by the excommunication which was levelled against him, nor moved by the many writings which appeared in opposition to his doctrine; but continued to preach with unabated vigour. The clergy of Prague, not being able to check the torrent, the affair was carried to the Council (Constance), on the 14th of May, 1415, and the doctrine of *Jacobel* was condemned in six conclusions. *Jacobel* defended his doctrines, in several treatises, in some of which he scrupled not to avow his belief, that the Pope was Antichrist. These writings met also the condemnatory sentence of the Council. The deaths of John Huss and Jerome of Prague, and the decree of the Council touching the retrenchment of the cup, were no sooner heard of in Bohemia, than the *Jacobellites* or *Calixtins*, joined themselves to the *Taborites*, in defence of the chalice. It was about this time that the famous general, *Ziska*, placed himself at the head of the Hussites to defend by arms the communion under both species. In the mean time *Jacobel* died peaceably amidst these troubles, on the 9th of August, 1429. (*Lenfant.*)



## REVIEW OF BOOKS, &amp;c.

PAMPHLETS ON MR. BROUGHAM'S  
EDUCATION BILL.

1. *An Appeal to the Legislature and the Public, more especially to Dissenters from the Established Church of every Denomination, on the Tendency of Mr. Brougham's Bill for the Education of the Poor, to augment the Poors' Rates, to interfere with the Rights of Conscience, and to infringe on the Spirit of the Toleration Act.* By J. B. Brown, Esq. L. L. D. Westley.
2. *Observations on Mr. Brougham's Bill "for better providing the Means of Education for his Majesty's Subjects," shewing its Inadequacy to the end proposed, and the Danger which will arise from it to the Cause of Religious Liberty.* Baldwin and Co.
3. *Plain Thoughts on the Abstract of Mr. Brougham's Education Bill.* By a Plain Englishman.
4. *Defence of the British and Foreign School Society against the Remarks in the Sixty-seventh Number of the Edinburgh Review.* Hatchard. 1s.
5. *A Letter to a Member of Parliament, shewing (in these days of Infidelity and Sedition) the serious and dangerous Defects of the British and Foreign Schools, and of Mr. Brougham's Bill (now pending) for the general Education of the Poor.* By R. Lloyd, A. M. Rivingtons.

AMONG the innumerable inconsistencies and contradictions of human nature, one of the most palpable, and not the least frequent, is to be seen in the case of particular actions contrasted with general principles. An individual, of acknowledged learning and sagacity, shall appear, in certain situations, completely insulated from himself, and shall come forth to the world

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as the deliberate patron of measures totally at variance, both with his established character and acknowledged opinions; and this, too, not only without any avowal of such an inversion of his principles, but without any consciousness of such a dereliction of those he had uniformly espoused. This is the confounding perplexity into which the world is frequently thrown by particular actions of public characters, and especially by some of the proceedings of statesmen and politicians. We simple creatures, who look only on the outside of the complex machine of human government, and of the still more complex agency of human minds and passions, attempt to predict, upon the general and accredited principles of a well-known character, how he will act under certain circumstances; and we feel quite confident that he must pursue a line of conduct conformable with the great fundamental doctrines we have so often heard him defend; but when the time of action comes, we are utterly at fault, by his turning short round, and adopting a course precisely the reverse of the one which all the world expected him to maintain.

We have heard senators of distinguished reputation speak with irresistible force upon the impolicy and immorality of measures, which, after all, they have thought it expedient to support; and confess decidedly to the truth of grand principles which they have immediately proceeded to violate. This is no unusual case, but one which most men have had too frequent occasion to observe in public characters, since the doctrine of expediency in morals and politics became so popular. Men of learning and of unquestionable pretensions to the title of enlightened statesmen and philosophers, are

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often seen turning their backs upon their principles and their friends, without the admission that they had undergone any change, and, perhaps, without any consciousness of the extraordinary metamorphosis of character which they were all the while presenting to the former view of their admirers. Such is the situation in which we conceive Mr. Brougham stands at the present moment, in relation to his own past conduct, his attached friends and coadjutors, and his published and oft-repeated principles. He has appeared as the able and eloquent advocate of universal religious liberty, and has, we believe, uniformly lent his aid to the cause of Catholic emancipation, or the removal of all civil disabilities on account of religious opinions, from those of his Majesty's subjects who profess the faith of the Romish church, while he is, at this moment, the author of a grand national measure, which, on the simple ground of a peculiarity of faith and discipline, is to impart extraordinary public authority to one class of Christian teachers, and to bestow exclusive eligibility to a civil office on one sect of Protestants; and the inevitable tendency of which is to increase the civil disabilities of all non-conforming sects, thereby creating a new penalty on dissent, and a new and very powerful bonus on conformity. Here then is the obvious contradiction in which Mr. B. is entangled—the fundamental principle of his Education Bill is to connect civil rights with a particular faith, while for years he has been publicly pledged to the opposite principle. The whole argument for Catholic emancipation rests upon the absurdity of such a connexion, and all that has been advanced in that cause powerfully tends to show the impolicy and injustice of making any particular faith the basis of civil rights, or the ground of eligibility to civil offices.

Another view of the extraordinary inconsistencies with which Mr. Brougham appears at this moment chargeable, arises from the mass of facts which he has put upon record, as the Chairman of the Education Committee. There he has incontestably proved that endowments intended for the purpose of affording general education, have almost uniformly become sinecures, and that the intention of the donors and founders have been grossly disregarded; that of all classes of men those who possessed the most ample means of bestowing education on all the poor, have done the least towards it; and, consequently, that they are the most unfit to be intrusted with the administration of the means of general education;—yet these are the very class of men to whom he proposes to commit the whole business of public instruction:—and the very system of endowment, and of official visitation, which he has proved to be infinitely worse than inefficient, is the very one which he is so zealous to carry into effect. He has shown that there exists, at this moment, perverted funds more than adequate to the education of all the population, and yet he is for creating new funds for the same object; and for connecting them with that system of legislative and official establishment, from whence have flowed all the abuses and perversions which he has so long and so commendably laboured to expose.

Does Mr. B. shut his eyes upon the obvious fact, that he is preparing fresh occasions for the abuse of public money, and is labouring to involve the great cause of public instruction with a cumbrous and complex machinery that is most likely to retard or even to crush it? He ought not to forget that, with the national clergy have originated all the perversions and abuses of the system so fully exposed; that immense revenues are

now held by men of that order, for the ostensible purposes of free education, who do absolutely or comparatively nothing to advance the object. Is he ignorant that the chief opponents of universal education have been found among the dignitaries of the establishment; that they did nothing for the education of the lower class of people, till driven to it by a spirit of opposition; and that then they very ungraciously adopted plans for education rather to resist the Dissenters, than from any enlarged and liberal views of the benefits of such instruction? Again, another view of the extreme injustice and inconsistency of Mr. B's measure, is to be traced in the fact of his totally overlooking and rejecting, in the administration of his system, the co-operation of that very class of persons who were the earliest promoters of general education, who have been its firmest friends and chief supporters, and who have shown incomparably the largest measure of disinterestedness and zeal in the advancement of the cause;—the very men under whose joint superintendence with others the cause of education was far more likely to have prospered than by being entirely wrested from their hands, and placed in the exclusive power of a class of men, who, judging from their past proceedings, will neither be the most zealous, nor the most liberal conductors of the system. This we pronounce to be both unjust in principle, and impolitic as to the professed object. We are aware, that Mr. B. may admit, that he should have had no objection to form his Bill upon the most liberal principles, and that he would willingly have allowed to all parties an equality of right in the administration of the measure; but that it would have been impossible to do this and secure the co-operation of the heads of the Established Church: that they insisted upon

the right of being made sole administrators of his plan. We can only reply, then why not appeal to the liberality of the nation, and the wisdom of the legislature, and rest his cause upon the most comprehensive and equitable principles, rather than truckle to a dominant faction, and allow them to claim a right, which is neither founded in nature nor in equity, nor in the principles of the constitution? It surely would have been more honourable to himself, and more advantageous ultimately to the cause of enlightened legislation, as well as to the moral improvement of the nation, to have fought the battle with the high church bigots, who wish to have the whole power committed to their hands, rather than to have attempted to gratify their exorbitant ambition, and to extend a power already too great.

The Dissenter asks for no concession from the Episcopalian. All he demands, is an equal participation in civil rights; and for these he can give the best security; he can appeal to the well-known morality and subordination of the various bodies of non-conformists, and challenge the strictest comparison with the more favoured sect. But, it is the Episcopalian alone, whom the Government will trust with office. It is he alone, who demands exclusive confidence, and exclusive honour, and, who affirms, that he possesses the sole right to administer the national system of instruction, without appeal from his will, or check upon his proceedings. But, surely an enlightened age might have learnt to disregard such arrogant and absurd assumptions. The dictates of justice would have given to all parties a degree of influence and control in a national system of education proportioned to their numerical relations. Dissenters would have been content to submit to the predominance of the chartered party wherever that pre-

dominance was clearly and fairly established. They would have cheerfully acquiesced as a peaceful minority had they but been allowed the satisfaction of knowing, that they were out-voted. They might never, perhaps, have out-numbered their brethren of the establishment; but still they would have felt the pacifying consideration of fairness and justice in the mode of conducting the public business of the schools. But the whole construction of this Bill is unjust, unconstitutional, and arbitrary, in allotting the entire power of management to a single party, whose religious principles are objectionable to half the population, and whose leaders are already too much disposed to domineer and oppress.

These remarks our readers will observe are rather general, and apply more strictly to the principle of the Bill, than either to its construction, or its probable influence. We have thus far intended them to assume this character, from the persuasion, that, as Dissenters, we have more to do with the principle itself, and the eligibility of the measure, than with its deficiencies or incumbrances—with which indeed it abounds. There are many points which make the Bill objectionable to the public at large, and which will render it in innumerable instances a source of great annoyance, oppression, and expence to parishes: but upon its details and provisions, it is quite unnecessary for us to add any thing to what has already been so well said by others. We shall, therefore, merely recommend to the attention of our readers, the excellent pamphlet by Dr. Brown, from which, as specimens of the able manner in which he has exposed the tendency of this Bill, we may be permitted to offer the two following citations:

"The superintendence, and direction of the school is vested in the parish minister; he, and he alone, has the right freely to

enter it at all times, to ascertain the proficiency of the scholars, and examine the master as to his government of the school, over which he is appointed, and which is thus deprived of all the tried and acknowledged advantages of the inspection and control of a committee of management, elected by its supporters, and in whom the public confidence is naturally placed. The minister may do his duty, or he may neglect it at his pleasure, and if he does the latter,—and there are too many parochial clergymen, who think their present duty fully equivalent to their reward—no one can supply his place, and the school will be left without superintendence, and its making without control of any kind. By him, with the advice indeed of the churchwardens, whose opinion he is nevertheless at liberty to attend to or neglect, the rate of payment for schooling is to be fixed, within certain limits prescribed by this act, and to him alone, with the assistance of the same advice of the secular officers of his church, is reserved the right of sending children for gratuitous instruction to the school, a power which he is not very likely to exercise for the benefit of any of his dissenting parishioners, however poor they may be, but which he may, in behalf of his favourites and dependants, exert to an unlimited extent, and one which will give him an important, though indirect, control over the conduct of the schoolmaster. He fixes the hours of tuition and vacation, and without his consent and approbation, no usher can be employed, even at the expence of the master,—and none is allowed at any other cost—an additional security for orthodoxy; a further exclusion of the Dissenters; and another hold upon the master's subserviency to him.

"The course of instruction directed to be pursued, is one to which Dissenters of every denomination most decidedly object. The Scriptures, in the authorized version, are diligently to be taught, and it has been gratuitously assumed, that to this provision all sects of Christians will readily subscribe. But it must be recollected, that the authority of that version is denied, in toto, by the Roman Catholics, and that the authenticity and correctness of a great part of it is impugned by the Unitarians (to say nothing of the Jews); and, though the present writer does not contend that, in their favour, the reading of the Bible should be totally abandoned, he does use this argument to show the futility of any one plan of education connected with the inculcating of religious opinions, which can embrace every part of a community divided in religious sentiments, as is ours. It has been assumed, too, as fallaciously and used as an argument to reconcile Dissenters to this Act, that the Scriptures are to be taught, without note or comment; but whoever attends to the words and construction of this part of Mr.

Brougham's Bill, will find that the resident officiating minister has the power to authorize the introduction of any other book of religious instruction that he pleases to recommend; and who, or what, shall prevent his introducing notes or comments on the authorized version of the Scriptures, inculcating the doctrines and discipline of the church to which he belongs, and those alone? He, too, has the selection of the Scriptural lessons, either for worship, or for reading and writing lessons; and who need be told, that every sect, however conflicting their sentiments may, from detached chapters and verses of the Bible, plausibly support their peculiar tenets, and throw doubts and discredit upon those of their adversaries? His power of introducing what religious books he chooses to select, will enable him also to authorize the reading and teaching in the parochial schools of many books and tracts written in defence, explanation, or illustration of the doctrines and discipline of the Established Church, to which Dissenters would as decidedly object, as to the instruction of their children from its liturgy or catechism, which, by an express provision of the Act, they are exempted from attending to be taught, though they would not be from receiving the same instruction from other books, and in another form. The uncontrolled authority given him in the management of the schools, save from the visitatorial power of his diocesan, to which reference will soon be made, and his right of entering it at all times,—supposing him to be as zealous for the promulgation of the tenets of his church, as some of his order meritiously are, will enable him also, in the way of admonition and address, to do much towards impressing those tenets on the youthful mind, and giving an unfavourable representation of the doctrines and practices, which he will consider unscriptural and dangerous. Even in the church of England itself, there is now a schism on points of doctrine, which has occasioned as wide a breach as exists among most of the denominations of Dissenters; and Calvinism and Arminianism—the identity of regeneration and baptism, or the difference between them, and other knotty points of theology, have formed two parties within her pale; as opposed, at the least, to each other, as, but in points of discipline, they respectively are to some of the sects without the limits of their communion. Which of these systems of theology may be taught by scriptural lessons, or otherwise, in the parish schools, will depend upon which of the parties the resident minister may have embraced; and if he has adopted either with zeal, he will find the means of introducing his tenets amongst the scholars; and this he will generally be able to do by the instrumentality of the master, whose appointment he may materially influence, however widely his theological opinions,

or his patron's, may differ from those of the majority of the parishioners, even of the Established Church."—pp. 63—68.

But Mr. Brougham, and the advocates for his measures, conceive and maintain that, in the midst of all his avowed zeal to place his system under the sole protection and direction of the ministers and hierarchy of the Church of England, he has so scrupulously consulted the rights of conscience, that none but very squeamish Dissenters can possibly object to their children being subjected to its regulations and restraints. And how has this desirable object been secured?—simply by the introduction of clauses exempting children, whose parents or guardians object to their being instructed in the Church Catechism or Liturgy, from being compelled to attend the school during the hours when these are taught, and authorizing their absence from the public service of the Church on the Sabbath mornings, on condition of their attending some other place of Christian worship in its stead. With a strict injunction in the Act that no such absentee shall, in any manner, be punished, rebuked, admonished, molested, or chastised, for his absence, both Mr. Brougham and an Unitarian minister, whom he consulted upon the point, are fully satisfied that the Dissenter is abundantly protected against any thing that could be hurtful to his feelings, or do violence to his sentiments, in the various provisions of this Act. But without any invidious allusion to Mr. Shepherd, who is, undoubtedly, a gentleman of talents and respectability, though certainly better known to the world, and more busily engaged, as a politician than a divine, it would be well if he or Mr. Brougham, would point out the mode in which the provisions they so confidently rely upon, are to be enforced. Nor must they be surprised at this question being put, when they are reminded of the frequent instances of petty oppression to which poor Dissenters in villages, and obscure districts of the country, are daily exposed from clerical and lay bigots of the Church, "clothed with a little brief authority"—such as being excluded from parish gifts—dismissed the poor-house—denied parochial relief—insulted and disturbed in their humble places of worship—and subjected to many injuries of a like annoying description, for absenting themselves from church, and attending a meeting-house. It were absurd to suppose that the schoolmaster, be he the parish clerk, or other certificated supporter of the church, would be peculiarly favourable to this tolerant exemption, or anxious to give it a very liberal construction; and if he should disobey, or in any way evade its injunctions, and be supported in his conduct by the parochial minister, generally no friend to Dissenters or dissent, how is the poor non-conformist to obtain redress? He may, indeed, appeal,



as will more fully appear by and by, to the bishop of the diocese; but if he refuses, by the exercise of his visitatorial power, to interfere in the matter—and how likely he is in most cases to do so the Dissenter can predicate too well—there is no other person or tribunal, whither, or to whom, he can carry his complaint; and he may, therefore, be compelled either to deprive his child of the means of education, or patiently to endure his wrongs. That the master, if he does not directly punish or chastise, may, in a thousand ways, indirectly admonish, rebuke, and molest the boy who refuses to go to church with him, or to receive religious instruction at his hands, every one must admit to be possible; and many will be of opinion, that in such a case, he very probably will do all that can be done to encourage the orthodox, and check the growth of schism in his school. Should these fears, however, be unfounded, as who can prove that they are, the sneers and sarcasms, and ridicule, and taunts to which persons in maturer life are exposed, for their profession of an heterodox and unfashionable faith, in their intercourse and association with men of liberal education, and of gentlemanly manners, may serve as a specimen of the species of molestation which, in and out of school, the young Dissenter is sure to meet with from his more numerous companions, proud of their orthodoxy, before they know what it means, but that it procures them encouragement from their master, and their minister, gives them a feeling of superiority to those who go not to the church, and that opportunity of tyrannizing over them, in which boys delight, wherever there is a weaker party to be ridiculed and oppressed by the stronger. Against this annoyance, on account of their religious sentiments or habits, who shall protect them?—pp. 73—76.

Upon the ground which Mr. Brougham assumes, and on which he takes his stand to prove the great importance and absolute necessity of his Bill, it is impossible to say any thing more powerful or convincing, than appeared in the *Eclectic Review* for the last month. The gross inaccuracy of Mr. Brougham's documents and calculations on the deficiency of education, is there ably pointed out, and the fallacy fully exposed of concluding that all the poor either seek, or will accept education. His whole measure seems to rest upon the alleged fact, that after allowing all fair consideration to the present

means of instruction, there is yet an immense proportion of youth who receive no education, and for whom it is supposed none can be obtained. Now, in this statement one of the most material circumstances is completely overlooked. There is scarcely a town or village of much importance destitute of the means of instruction, either by Sunday or free day-schools: and we believe there are but few of these institutions which have not the capacity of receiving considerably more scholars than at present attend, though various inducements and persuasions are constantly employed by their patrons and managers to rescue more of the rising generation from ignorance and vice.

The expediency, therefore, of Mr. Brougham's measure, is reduced to this easy problem—whether is it advisable to supersede an existing system, confessedly of the most vigorous character, subject to the perpetual superintendence of watchful committees, and connected with domiciliary visits and friendly intercourse, and affording ample means for a much greater number of scholars, and free of all charge,—and to introduce in its stead a system of official superintendence, uncontrolled ecclesiastical government, endowed foundations, and hired masters, a system in which there shall, indeed, be provision for as many children as the parishes contain, but which shall subject the parents to a certain portion of the expense, and not afford the children of the various bodies of Dissenters an education so much to their mind as they at present enjoy, free of all charge? But apart from the considerations which, as Dissenters, we are entitled to state, and which we conceive the worthy author of the Bill, and the legislature, are in duty bound to regard, we give it as our decided opinion, founded on the extensive experience the world has had of endowments, that in less than seven

years, should this Bill pass, education will rather decline than advance, and that morality and religion among the young will be in a far worse state than at present. We think that enough has been said to convince churchmen and legislators that the Bill is unjust in principle, and will be injurious in its operation to the cause of education, and of good morals: and we are quite sure that, whatever two or three inconsiderate or half-hearted Dissenters may have suggested personally to Mr. B., the great body of Non-conformists, who can scarcely be reckoned below one third of the whole population in England, are decidedly adverse to this Bill, though they have been proved to be the most devoted friends to universal education. Upon them, therefore, we call, to express, by respectful petitions to the legislature, their hostility to the principle of the proposed enactment. Let them remember that no time is to be lost in resisting a measure as replete with mischief to themselves and their posterity, as it is repugnant to justice, and inimical to the rights of conscience and of man.—Dissenters, you know the sufferings of your forefathers in the cause of general liberty, and under the power of ecclesiastical domination. You know too well the prevailing disposition, in a large body of the existing clergy, to renew those sufferings, and abridge those rights, for the preservation of which they were endured, to surrender yourselves to the present snare; and you ought to be too firmly attached to the doctrines of general liberty, and too much concerned for the preservation of them among your posterity, to commit the education of your children to a body of men who have uniformly been the most zealous patrons of arbitrary power, and who are at this hour, to a very large extent, sedulously teaching

doctrines adverse to the spirit and principles of our constitution, and directly subversive both of civil and religious liberty. We entreat all the friends of civil freedom, and of the constitution, duly to ponder this fact—that, notwithstanding many honourable exceptions, the general political doctrines inculcated by the episcopal clergy are very far from favourable to liberty, and in many cases completely at variance with the principles on which our government and our monarchy are founded:—and shall these men have the exclusive power of superintending the early education of our youth, the sole right of choosing their first instructors, and the undefined authority of selecting their earliest and most important lessons? Every friend of genuine liberty, whether Dissenter, Churchman, or Catholic, ought to resist such a measure. For our own part, we feel compelled, however reluctantly, to say, that the more we consider the *totally ecclesiastical character* of Mr. Brougham's Education Bill, the more objectionable does it appear, and the more likely to be attended with disastrous results, both to civil and religious liberty, and the cause of education, morals, and religion—effects which its author, as well as ourselves, would most deeply deplore.

We might enlarge on many other points and features of this Bill, but our limits will not allow; and we shall therefore sum up the observations we have made in a few words.

1. Though the Bill professes to provide education for all, it places the sole power of imparting such education in the hands of members of the establishment. There are places in which the Dissenters greatly exceed the conforming population, and it will be an act of gross injustice to compel them to choose a master of such religious principles as they conscientiously disapprove.

2. It does not appear that the Bill would at all increase, upon the aggregate of the nation, the number of those instructed, since the whole system, especially the requirement of 1d. per week and upwards from every scholar, would rather diminish than increase the inducement to the poorer and greater part of the population.

3. We are satisfied that, by superseding and ultimately destroying the Sunday school system, the education received would neither be so valuable, nor so important, nor so strictly of a moral and religious character as that at present imparted; and that hence a serious and extensive injury would be sustained by the nation.

4. By the extraordinary internal construction of the Bill, parishes will be subject to expensive appeals and trials, the building of houses and schools, the superannuation of masters, at three-fourths of their salary, at the pleasure of the clergy, with various other charges, which any litigious clergyman, differing with his parishioners, may bring upon them, *without the possibility of redress.*

5. With all due respect for many of the clergy of all ranks, and with a feeling of high veneration for their learning and piety, we must be permitted to say, that they are the most zealous teachers of the doctrines of arbitrary power, of passive obedience, and non-resistance—that they are generally enemies to liberty of conscience; and that nearly all the acts of local insult and outrage under which conscientious Dissenters suffer, originate with the *clergy*—and that, from the spirit and conduct of too many of the parish priests, as well as of some of their superiors, we have every reason to fear that an increase of their local power and influence will be attended with results prejudicial to the harmony of neighbourhoods, the rights of Dissent-

ers, and the general cause of education—that we should therefore regret to have *our* youth, or to see those of the nation, entrusted to their care.

It is not necessary that we should enter into the merits of all the pamphlets, the titles of which stand at the head of this article. That by Mr. Lloyd deserves especial reprobation. It is angry, even to rage, against Mr. Brougham, for thinking of a measure so *infernal* as that of allowing children to be educated in any other way than according to the *Formula* of the Establishment; and maintains, that a Christian legislature cannot consistently hold forth to the public any education but in strict conformity with the Church. The principle enforced by this most charitable and gentle creature is, that no education but that by the Church can be Christian—no, not even by the *Bible* alone—therefore, we infer, the Bible is no adequate teacher of Christianity, without the Church!! The following brief extracts will abundantly satisfy our readers that our description of Mr. Lloyd is not overcharged.

"We do not wonder that the modern demagogue triumphs in so generalizing a system of instruction, or that a lax, desultory sort of piety, that looks for conversions, not so much through the medium of early instruction and appointed means and ordinances, as through sudden illapses of the spirit, and irresistible interpositions of Providence,—should countenance public schemes of charity which so strongly militate against the doctrines and discipline of our Ecclesiastical Hierarchy. But it is a matter of serious concern and surprise, to see some individuals, both of character and of talent, advocating such jejune and pagan plans of education, the basis of which is so wide on the one hand, and so narrow on the other, that no Christian, consistently with his avowed principles, can possibly stand upon it."—p. 26.

"The devil, who was once an angel of light, still retains his great intellectual powers for the exclusive purpose of opposing the will of God, and of destroying the happiness of man. And, under the influence of this awful remark, it may be fairly asked, Does the instruction commu-

licated by the British and Foreign School, or the slight addition to it provided by Mr. Brougham's Bill, amount, in their nature and degree, to what is properly termed, a *Christian education*? Or, are they, upon the just assumption of the fall of man, and the perilous circumstances of the country, preferable to ignorance? These are strong and pungent questions, which I do not scruple to answer in the negative."—p. 28.

"You must permit me to say, Sir, that the terrific features of the times imperiously demand senators of sound, Christian principles, who are firmly determined to uphold the union of Church and State, upon the ground, not merely of political expediency, but of divine obligation. The powers of light and darkness are in great conflict with each other. The devil is come down amongst us with tremendous wrath, knowing that his time is short. He can only be effectually resisted, repelled, and subdued, by spiritual weapons. Civil authority, unless aided by that religion which legislates to the heart, will be laughed to scorn. Conscience, when enlightened and awakened by her sacred voice, strangles, at once, millions of crimes in their womb, and powerfully, though silently, co-operates with the laws of God, which enjoin, among other precepts, obedience to "the powers that be."—pp. 52, 53.

This is one of the enlightened and liberal-minded men to whose care Mr. B. would have Dissenters give up their children! Let the public and the legislature look into Mr. Lloyd's pamphlet, to see what sort of treatment Dissenters have to expect, if such men as Mr. Lloyd obtain the control of parish schools. Let Mr. Brougham consider that this enlightened and amiable Rector is to be, *by his Bill*, instated in an extensive and important authority over the young of all denominations, in a populous parish; let him inquire how many rectors, vicars, and curates, are *like minded*, or even *worse minded*, and then let him pause ere he proceeds to bestow upon such men the means of extensive mischief.

the next discourse a more general subject is treated of, "the great Christian law of reciprocity between man and man,"—the rule of "whatsoever ye would that men should do to you, do ye even so to them." Dr. Chalmers animadverts on the practice of qualifying and modifying such passages as the present, by which they are "utterly darkened in their most luminous announcements." We cannot but take it upon us here to annex some qualifications to Dr. Chalmers's animadversions. We are persuaded that even he does not conceive that such passages as Matt. v. 39—42, are to be understood in the whole extent of their literal import. Some limitations *must* be affixed; otherwise, we hesitate not to say, in our author's language, that "our only defence against the inroads of selfishness and injustice were as good as given up. One of this class of passages occurs in immediate precedence of our Lord's rule of reciprocity as given by Luke; "give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." It seems evident, that the literal application of this precept must have been as foreign from its author's intention, as it is from the possibility of upholding along with the practice of it, the relations of human society. It is not to be wondered at, therefore, if biblical interpreters conceived a certain degree of modification to be applicable with equal propriety to a precept laid down in immediate connexion with this. With Dr. C.'s view, however, we have no quarrel; we think it an original and happy one.

"You may wish your next-door neighbour to present you with half his fortune. In this case, we know not how you are to escape from the conclusion, that you are bound to present him with the half of yours. Or you may wish a relative to burden himself with the expenses of half your family. It is then impossible to save

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*Chalmers's Application of Christianity to the Commercial and Ordinary Affairs of Life.*

(Concluded from p. 143.)

We must notice the remainder of this volume more briefly. In  
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you from the positive obligation, if you are equally able for it, of doing the same service to the family of another. Or you may wish to engross the whole time of an acquaintance in personal attendance upon yourself. Then, it is just your part to do the same extent of civility to another who may desire it. . . . These are the literalities which we are not at liberty to compromise, but are bound to urge, and that simply, according to the terms in which they have been conveyed to us by the great Teacher of righteousness."—pp. 147, 148.

It appears the true spirit of the law, "thou shalt love thy neighbour as thyself," that we should measure our disposition to promote his happiness exactly by the extent of our desires for our own. But this principle

"May raise a sensitive dread in many a bosom. It may look like the opening of a floodgate, through which a torrent of human rapacity would be made to set in on the fair and measured domains of property, and by which all the fences of legality would be overthrown. It is some such fearful anticipation as this, which causes casuistry to ply its wily expedients, and busily to devise its many limits, and its many exceptions, to the morality of the New Testament. And yet, we think it possible to demonstrate of our text, that no such modifying is requisite; and that, though admitted strictly and rigorously as the rule of our daily conduct, it would lead to no practical conclusions which are at all formidable."

The remedy is, to moderate our own desires of service from others, by doing which, we shall moderate in the same degree all those duties of service to others which are measured by these desires. As to practical effect, then, the literal and the qualifying interpretation come to the same thing. The former directs us to do to others according to a certain standard of reasonable desire, to which we are enjoined to reduce ourselves; the latter according to the same standard, whether attained or not. To adopt Dr. Chalmers's illustration, the literal interpretation only interposes another wheel between the fly and the acting power which it regulates.

The sixth is a truly admirable sermon, abounding in passages where this great orator exhibits

all the power of his glowing language and fancy, and rises to a noble pitch of impressive eloquence. It was heard, when delivered, with thrilling interest, and now stands unequalled, we think, by any other part of the present volume. It is on "the Dissipation of large Cities," from the text, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." The vices of dissipation, Dr. C. remarks, are viewed with indulgence by the world, because they do not bear so direct an aspect of hostility to the interests of society as other vices; but they are condemned with plain and peremptory severity by God.

"Here, then, is a point, in which the general morality of the world is at utter and irreconcilable variance with the law of God. Here is a case, in which the voice that cometh forth from the tribunal of public opinion pronounces one thing, and the voice that cometh forth from the sanctuary of God pronounces another. . . . The passage we have now submitted to you, looks hard on the votaries of dissipation. It is like eternal truth, lifting up its own proclamation, and causing it to be heard amid the errors and the delusions of a thoughtless world. It is like the Delfy himself, looking forth, as he did from a cloud on the Egyptians of old, and troubling the souls of those who are lovers of pleasures more than lovers of God. It is like the voice of heaven, crying down the voice of human society, and sending forth a note of alarm amongst its giddy generations. It is like the unrolling of a portion of that book of higher jurisprudence, out of which we shall be judged on the day of our coming account, and setting before our eyes an enactment, which, if we disregard it, will turn that day into the day of our coming condemnation. The words of man are adverted to in this solemn proclamation of God, against all unlawful and all unholowed enjoyments, and they are called words of vanity. He sets aside the authority of human opinion altogether; and, as an irrevocable record, has he stamped such an assertion of the authority that belongeth to himself only, as serves to the end of time for an enduring memorial of his will, and as commits the truth of the Lawgiver to the execution of a sentence of wrath against all whose souls are hardened by the deceitfulness of sin. There is, in fact, a particular deceitfulness in the matter before



us; and, in this verse, are we warned against it—"Let no man deceive you with vain words; for, because of these things, the wrath of God cometh upon the children of disobedience!"—pp. 178-180.

The preacher then proceeds to trace the origin, the progress, and the effects of a life of dissipation. After solemnly reproofing those ungodly parents, who, in providing a settlement for their children, look exclusively to their temporal interests, he thus continues:

"What we now say is not applicable to all. Even in the most corrupt and crowded of our cities, parents are to be found, who nobly dare the surrender of every vain and flattering illusion, rather than surrender the Christianity of their children. And, what is still more affecting, over the face of the country, do we meet with such parents, who look on this world, as a passage to another, and on all the members of their household, as fellow-travellers to eternity, along with them; and who, in the true spirit of believers, feel the salvation of their children to be, indeed, the burden of their heart and their dearest interest; and who, by prayer, and precept, and example, have strenuously laboured with their souls, from the earliest light of their understanding; and have taught them to tremble at the way of evil-doers, and to have no fellowship with those, who keep not the commandments of God—nor is there a day more sorrowful in the annals of this pious family, than when the course of time has brought them onwards to the departure of their eldest boy—and he must bid adieu to his native home, with all the peace and all the simplicity which abounds in it; and as he eyes in fancy the distant town whither he is going, does he shrink, as from the thought of an unknown wilderness—and it is his firm purpose to keep aloof from the dangers, and the profligacies which deform it—and, should sinners offer to entice him, not to consent, and never, never, to forget the lessons of a father's vigilance, the tenderness of a mother's prayers.

"Let us now, in the next place, pass from that state of things, which obtains among the young at their outset into the world, and take a look at that state of things which obtains after they have got fairly introduced into it, when the children of the ungodly, and the children of the religious, meet on one common arena—when business associates them together in one chamber, and the omnipotence of custom lays it upon them all to meet together at periodic intervals, and join in the same parties, and the same entertainments—when the yearly importation of youths from the country, falls in with that assimilating mass of corruption,

which has got so firm and so rooted an establishment in the town—when the frail and unsheltered delicacies of the timid boy, have to stand a rude and a boisterous contest with the harder depravity of those who have gone before him—when ridicule, and example, and the vain words of a delusive sophistry, which palliates in his hearing the enormity of vice, are all brought to bear upon his scruples, and to stifle the remorse he might feel, when he casts his principle and his purity away from him; when, placed as he is in a land of strangers, he finds, that the tenure of acquaintanceship with nearly all around him, is, that he render himself up in a conformity with their doings—when a voice, like the voice of protecting friendship, bids him to the feast; and a welcome, like the welcome of honest kindness, hails his accession to the society; and a spirit, like the spirit of exhilarating joy, animates the whole scene of hospitality before him; and hours of rapture roll successively away on the wings of merriment, and jocularly, and song; and after the homage of many libations has been rendered to honour, and fellowship, and patriotism, impunity is at length proclaimed in full and open cry, as one presiding divinity, at the board of their social entertainment."—pp. 193-196.

The result of all this, is, that the "vast majority are initiated into all the practices, and describe the full career of dissipation."

"Those who have imbibed from their fathers the spirit of this world's morality, are not sensibly arrested in this career, either by the opposition of their own friends, or by the voice of their own conscience. Those who have imbibed an opposite spirit, and have brought it into competition with an evil world, and have at length yielded, have done so, we may well suppose, with many a sigh, and many a struggle, and many a look of remembrance on those former years, when they were taught to hush the prayer of infancy, and were trained in a mansion of piety to a reverence for God, and for all his ways; and even still will a parent's parting advice haunt his memory, and a letter from the good old man revives the sensibilities, which at one time guarded and adorned him; and, at times, will the transient gleam of remorse lighten up its agony within him; and when he contrasts the profaneness and depravity of his present companions, with the sacredness of all he ever heard or saw in his father's dwelling, it will almost feel, as if conscience were again to resume her power, and the revisiting spirit of God, to call him back again from the paths of wickedness; and on his restless bed will the images of guilt conspire to disturb him, and the terrors of punishment offer to scare him away; and many will be the dreary and dissatisfied in-

tervals, when he shall be forced to acknowledge, that, in bartering his soul for the pleasures of sin, he has bartered the peace and enjoyment of the world along with it. But, alas! the entanglements of companionship have got hold of him; and the inveteracy of habit tyrannizes over all his purposes; and the stated opportunity again comes round; and the loud laugh of his partners in guilt chases, for another season, all his despondency away from him; and the infatuation gathers upon him every month; and a hardening process goes on within his heart; and the deceitfulness of sin grows apace; and he at length becomes one of the sturdiest and most unrelenting of her votaries; and he, in his turn, strengthens the conspiracy that is formed against the morals of a new generation; and all the ingenuous delicacies of other days are obliterated; and he contracts a temperament of knowing, hackneyed, unfeeling depravity: and thus the mischief is transmitted from one year to another, and keeps up the guilty history of every place of crowded population."

There is represented, finally, the ordinary termination of this career, when the votary of licentiousness has put on with the advance of age an external reformation, while his mind retains the relish and the impression of the profligacy he outlives, and his countenance and conversation transmits to his juniors, the habits of depravity which he can himself no longer uphold. "O! for an arm of strength," exclaims the energetic preacher, "to demolish this firm, and far spread compact of iniquity; and for the power of some such piercing and prophetic voice, as might convince our reformed men of the baleful influence they cast behind them on the morals of the succeeding generation."—The discourse is closed with some appropriate suggestions, as to the means of stemming the torrent of corruption; which is not to be effectually accomplished by prisons and penitentiaries; but by the preventive operation of education, and the diffusion of genuine Christianity.

The remainder of the volume we can only advert to, so fully have we dwelt on what has already engaged our attention. The Seventh

Discourse is occupied in animadverting upon various practices in mercantile and common life, by which superiors corrupt the moral principles of their dependants: the eighth and last, is on the evils of the love of money. They are both striking discourses, and cannot be read without interest and useful impression. We shall close our comment with one extract more.

"Christianity is, in one sense the greatest of all levellers. It looks to the elements, and not to the circumstantialities of humanity; and regarding as altogether superficial, and temporary the distinctions of this fleeting pilgrimage, it fastens on those points of assimilation, which liken the king upon the throne, to the very humblest of his subject population. They are alike in the nakedness of their birth. They are alike in the sureness of their decay. They are alike in the agonies of their dissolution. And after the one is tumbled in sepulchral magnificence, and the other is laid in his sod-wrapt grave, are they most fearfully alike in the corruption to which they moulder. But it is with the immortal nature of each, that Christianity has to do; and, in both the one and the other, does it behold a nature alike forfeited by guilt, and alike capable of being restored by the grace of an offered salvation. And never do the pomp and the circumstance of externals appear more humiliating, than when, looking onwards to the day of resurrection, we behold the sovereign standing without his crown, and trembling with the subject by his side, at the bar of heaven's majesty. There the master and the servant will be brought to their reckoning together; and when the one is tried upon the guilt, and the malignant influence of his Sabbath companies—and is charged with the profane and careless habit of his household establishment—and is reminded how he kept both himself and his domestics from the solemn ordinances, and is made to perceive the fearful extent of the moral and spiritual mischief, which he has wrought as the irreligious head of an irreligious family—and how, among other things, he, under a system of fashionable hypocrisy, so tampered with another's principles, as to defile his conscience, and to destroy him—O! how tremendously will the little brief authority in which he now plays his fantastic tricks, turn to his own condemnation; for, than thus abuse his authority, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea."—pp. 238-240.

We cannot dismiss the work before us without expressing the satisfaction we feel from the pre-

pect held out in the author's preface of accompanying him at some future period through the interesting topics he has marked out for separate discussion. We take leave, for the present, with far warmer feelings than admiration, of one who has devoted his time, his efforts, and his exalted powers, to the highest concerns of man: with sentiments of sincere esteem and gratitude, and deep interest in the success of his labours in the cause of evangelical truth, we heartily wish him—"God speed!"

*Remarks on the Internal Evidence for the Truth of Revealed Religion.* By T. Erskine. Second edition. London: Hamilton. 1820. 12mo.

EXTREMES and approaches to extremes are always dangerous. A proposition or doctrine cannot be too firmly established, yet the importance of it may be overstated, or its relative value exaggerated beyond due bounds. A writer, or speaker, when illustrating or enforcing any truth, is in danger, if not on his guard, of being led to represent it as the *Atlas* upon whose shoulders all things are to be carried. We have known instances in which the same preacher has thus treated in succession almost every doctrine of divine revelation. A recent instance illustrates the same remark as to writers. Dr. Chalmers, in his work on the evidence and authority of the Christian revelation, has been thought by many judicious persons to have exaggerated one branch of the argument beyond its just value, and to have proportionally depreciated many other points of equal importance. In endeavouring to make the most of his subject, he pays little deference to what are commonly termed the internal evidences. It is, indeed, said, with what truth we know not, and at this distance are un-

able to ascertain, that he intends, at some future period to take up the internal evidences, which we doubt not he will handle in a masterly manner.

Dr. Duncan Mearns, Professor of Theology at Aberdeen, seemed to think that the cause of religion was greatly injured, by thus rejecting, or at least overlooking, the internal evidences; or, as some of the friends of Dr. Chalmers insinuate, desirous of breaking a lance with the celebrated champion of orthodoxy, published a work on the same subject, which, though in many respects deserving of not a little praise, was viewed by the friends of Dr. C. with a hostile eye, and, though both writers have maintained a strict neutrality, yet their respective partisans have displayed keenness more than meet.

We may be accused of ignorance, or of want of taste, but we feel ourselves called upon to declare, uninfluenced as we are by either of these parties, and moving in an atmosphere quite undisturbed by the storm, that we do not a little wonder at the unqualified and unmeasured admiration with which the work of Dr. C., on the Evidence of the Christian Revelation, was received. We are by no means desirous, even were it in our power, to tear the laurels from the Doctor's brow; we wish there were many more like-minded, equally well qualified, and as actively engaged in the service of revealed religion; but we have long hesitated to acquiesce in the sentiments of those who extol that work, as one of the ablest defences of Christianity. Of the work by Dr. Mearns we are not inclined at present to speak largely, nor are we disposed to enter our names on the list of combatants; but we say, that, in our opinion, far too little attention has been paid to it in the northern end of the island.

After all, it is not for want of evidence that men are unbelievers,

but because their carnal minds are enmity against God. We conceive it to be no extravagant assertion, that a man might write every word of both the works alluded to, were he capable of the literary exertion, and yet not be a practical believer of that truth, which he had thus attempted to demonstrate to others. We hold, that a philosophical defence of the truth of Christianity, and a scriptural belief of that truth to salvation, are very far from being convertible terms.

While we are upon this subject, we beg leave to enter our dissent against the claims of what is denominated *natural* religion, and to which it is often required that revealed truth itself should be made agreeable. We cordially agree with Dr. Chalmers, that when "Thus saith the Lord" can be predicated of any doctrine, its accordance with the opinion of men is not to be made a subject of inquiry. We deem it both impious and unphilosophical, to maintain that a fallen creature, the imaginations of whose heart are evil, wholly evil, and that continually—whose understanding is darkened, and his will averse from God,—should yet be competent to decide *a priori* what God may consistently and wisely do, or what a revelation from him must be required to contain. We are not led to distrust *a priori* reasonings from mere habits of theorising; we have observed their impotency, and might establish our assertion by an appeal to numerous facts. The generality of our readers will agree with us in the opinion, that the most illustrious display of the divine perfections is made in the face of Jesus Christ; that the doctrine of an atonement, through the vicarious substitution of a Mediator, affords the best vindication of the ways of God to man. And yet Dr. Priestley, whom no man will charge with being deficient in philosophical discrimination, was so deeply prejudiced against the

doctrine of atonement, as to avow, that, rather than take this article into his creed, he would abjure divine revelation altogether. And yet this very doctrine has been made the power of God to salvation; it has produced conviction, where elaborate arguments have failed, or where the doctrines of natural religion had been appealed to in vain. Mr. W. Burns, in a discourse on behalf of the Moravian mission to Greenland, preached in Aberdeen, in the year 1814, says, "The doctrine which was productive of such happy fruit, was the doctrine of salvation, through the atoning blood and righteousness of Jesus, the Lamb of God. The brethren dwell with peculiar earnestness on this great topic, which is indeed the substance of the Gospel, and the doctrine the Lord is pleased to bless for the salvation of lost sinners. When they spoke to the heathen of God, as a creator, and preserver of all things, and of the truths of what has been called natural religion, the utmost they obtained was a cold assent; but "when one of the brethren was led to describe the agonies and death of Jesus, with more and more energy, and exhorted them, with an affected heart, to think seriously how much it cost our Saviour to redeem us, and on that account they should by no means withhold their hearts from him, which he had earned at so dear a rate; at the same time he read out of the New Testament the history of our Saviour's conflict on the Mount of Olives, and of his bloody sweat; then the Lord opened the heart of one of them, that he stepped forward, and, with a loud, earnest, and affecting voice, said, 'How was that? tell me that once more, for I would fain be saved too.' And thus one and another inquired the way of salvation." This reminds us of the effect produced by the sermon of Peter on the day of

Pentecost: "*When they heard this, they were pricked in their hearts, and said, Men and brethren, what shall we do?*"

But it is time to introduce our readers to the small work, the title of which we have transcribed at the head of this article, and which has excited considerable attention in the Northern Metropolis, having in the course of a very few months reached a *third edition*. Its design is to illustrate that branch of the Christian evidence, which arises from the internal accordance of Scripture facts and doctrines, with the acknowledged and necessary character of a Supreme Being, and with the moral state of mankind. And, if we fully understand the author, he intends his illustration of the internal evidences, to take a gradation beyond the boundary, at which most writers upon the subject pause, and to prove in addition to the fact, that the abstract doctrines of revelation are in harmony with the abstract truths of natural religion, that the *mode* by which revelation proposes to effect the restoration of men, is in strict agreement with the moral state of man, and is, in short, such a mode, as reason must approve, from a perception of its complete accordance with the attributes of God, and the moral constitution of man. Various writers have shown, that Christianity contains no doctrine discordant with pure reason, though it reveals some, that unassisted reason could not have ascertained;—they have gone further, and argued, that the truths of Christianity are all founded on the already discovered and acknowledged principles of natural theology; but Mr. Erskine carries his argument still higher, and maintains, that the mode in which the facts and truths of revelation are designed to operate the moral renovation of mankind, is such, as to furnish a rational proof, that this religion is divine—in the same way,

as an examination of the mode in which all the internal parts of a piece of complicated machinery co-operate to the production of the great aim of the artist, must furnish the test of the excellence and value of the machine itself. Before we proceed to offer any strictures upon the principle of the work, and the ability of the execution, we shall present our readers with the author's own summary of his reasonings.

"I. As it is a matter of the very highest importance in the study of religion, to be fully satisfied, that there is a real connexion between happiness and the knowledge and love of God, I have commenced these remarks by explaining the nature of this connexion. I have here endeavoured to show, that the object of a true religion must be to present to the minds of men such a view of the character of their great Governor, as may not only enable them to comprehend the principles of his government, but may also attract their affections into a conformity with them.

"II. I have made some observations on the mode in which natural religion exhibits the Divine character, and in which it appeals to the human understanding and feelings. And here I have remarked the great advantage which a general principle of morality possesses in its appeals to minds constituted like ours, when it comes forth to us in the shape of an intelligible and palpable action, beyond what it possesses in its abstract form.

"III. I have attempted to show that Christianity possesses this advantage in the highest degree; that its facts are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency; and that these facts not only give a lively representation of the perfect character of God, but also contain in themselves the strength of the most irresistible moral arguments that one man could address to another on any human interests.

"IV. I have endeavoured to analyze some of the causes of the general indifference to or rejection of real Christianity, and to point out the sources of the multiplied mistakes which are made with regard to its nature. I have here made some observations on the indisposition of the human mind to attend to an argument which opposes any favourite inclination; on the opposition of Christianity to the prevailing current of the human character; and on the bad effects arising from the common practice of deriving our notions of religion rather from the compositions of men than from the Bible. Infidels are not in general acquainted,



through the Bible itself, with the system of revelation; and, therefore, they are inaccessible to that evidence for it which arises out of the discovery that its doctrinal facts all tally exactly with the character which its precepts inculcate. I have here also illustrated this coincidence between the doctrines and the precepts of the Bible in several particulars. If the Christian character is the character of true and immortal happiness, the system must be true which necessarily leads to that character.

"V. I have endeavoured to show the need that men have for some system of spiritual renovation; and I have inferred from the preceding argument, that no such system could be really efficient, unless it resembled Christianity in its structure and mode of enforcement.

"VI. I have shown the connexion between the external and internal evidence for revelation."—pp. 17, 18.

These various points are illustrated with considerable ability through the succeeding pages of the volume, and we feel assured, that every Christian reader will, at least, admire the zeal of Mr. Erskine, to defend upon the principles of pure reason, the peculiar doctrinal discoveries of revelation. We confess, however, that as it respects unbelievers, we do not anticipate much benefit from the particular mode of reasoning which Mr. E. pursues. We think, that the whole would fall powerless upon the mind of an infidel, and, indeed, that a very questionable service is rendered to the cause of Christianity, when it is attempted to be shown, "that its facts are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency." We have strong and serious objections to any such admission, and had we time or space might show, that facts are completely adverse to the assumption. The theory of the author seems to proceed upon the supposition, that unassisted reason had discovered, and actually possessed itself of the abstract truths of revelation without inspiration, and only needed the intervention of the Christian scheme, to give them "perspicuity and efficiency," whereas the

unquestionable fact is, that scarcely a single doctrine of revelation can be said to have been in the possession of men, in any thing like the form of an admitted truth, prior to that revelation. The apostolic testimony is totally at variance with Mr. E.'s assumption;—we are assured by Paul, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We apprehend, that all reasoning upon the probability of certain truths being of divine origin—and all efforts to show before hand, the reasonableness of Scripture doctrine and facts, are but feeble weapons in the warfare with infidelity, and the legitimacy of the principle involved in the use of them, admits of serious question. For, if reason is held forth as an arbitress of what doctrines and facts shall be deemed divine, or rejected as spurious, we shall be involved in the perplexity of varying the sum of what is to be believed, according to every individual's notion of what is credible or incredible. Even philosophers have not agreed upon the standard of reason. One denies the credibility of a miracle upon any evidence—another deems it *unreasonable* to doubt the existence and frequent intervention of ghosts, and other invisible agents. We cannot, therefore, admit, that men are judges in this case of what is reasonable—nor should we deem a general decision upon the reasonableness of any doctrine or fact, any direct proof of its divine origination. We know, that by far the majority of the human race have deemed the worship of a plurality of Gods perfectly reasonable, and the ablest philosophers have defended their superstitions. But were the principle of the author's reasoning correct, still it is incapable of general application. It is like Paley's Theory of Virtue, too vast

for use—it is neither simple, nor direct, nor adapted to the service of men. The ground upon which the claims of revelation should be rested, must be less subtle and complicated—more intelligible to the unreflecting mass of mankind. We cannot conceive, that any of the heathen world were brought by the apostles into the faith of Christ, by such a process of reasoning as that pursued by Mr. E. They asserted the doctrine, and appealed, for the proof of its authority, to the miracle that directly confirmed it—and not to the accordance of the truth they taught with the state of the hearer, or the moral principles of the universe, or the supposed attributes of God. In short, the whole train of the author's argumentation is efficient, and intelligible only where the light of revelation has been previously enjoyed, and has prepared the way for the disclosure and application of its particular doctrines, by the establishment, upon divine authority, of the more general moral principles of the divine government, and by the discoveries of the actual moral state of men. Many of the author's supposed principles of natural theology were unknown to the heathen world, and some of his very first assumptions would be questioned by pure theists.

Upon the whole, we must be permitted to say, that we conceive the only direct and efficient proof of revelation must be placed in miracles, and that whatever collateral illustration, or confirmation,

may be derived from the accordance of the truths and facts of the Bible, with all that is known of man and of God, yet, that, apart from the direct and positive proof—such arguments are of little real value, and in many cases may be productive of more injury than benefit. If, notwithstanding the depravity of human nature, it could be shown, that men were correct and upright judges of what is reasonable—then we might proceed to the argument with confidence in its success; but, while the Scripture declares, that the very understandings of men are darkened, and that God's thoughts and ways are as far above our's, as the heavens are above the earth, it will be the wiser method to follow the example of the Saviour, and place the credibility of the doctrine, not upon its apparent innate evidence, for that will differ in the apprehension of different minds; but upon the work wrought for its confirmation: "though ye believe not me, believe the works: that ye may know, and believe; that the Father is in me, and I in him."

To many detached passages of the work, we can award our cordial approbation. It displays throughout considerable ingenuity and acuteness, and shows its author to be decidedly attached to those views of the Gospel, usually denominated evangelical. We feel, however, compelled to pronounce the general argument one of little or no emphasis in the controversy with unbelievers.

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*A Letter from the Interior of Africa, containing the Leading Evidences of Divine Revelation. By the Rev. J. Philip, D.D.—Westley. Price 9d.*

THOUGH many able works in defence of our holy religion, have been  
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long before the public, yet, while infidels renew their fierce and virulent attacks, and insidious writers transfuse their sceptical and poisonous principles through a thousand unsuspected channels, the friends

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of divine truth must not be backward to defend a cause, which is intimately connected with the dearest and highest interests of man. It is deeply to be regretted, that religious parents and tutors should neglect to lead the youth under their care, into an acquaintance with the evidences of Christianity, and especially so, when they evince a laudable solicitude to enrich their minds with a knowledge of its doctrines. We earnestly entreat them to consider the importance of laying a good foundation, in early and deep-rooted convictions of the inspiration of the sacred Scriptures. We think this pamphlet contains, in a narrow compass, and a cheap form, a clear and comprehensive summary of the chief arguments, which prove the divine authority of the Gospel. Without aiming either at novelty in his plan, or splendour in his illustrations, the author writes in a plain and popular style, and with an air and manner which indicate the deepest seriousness, and the warmest benevolence and zeal. Those, indeed, who know Dr. P., the attractive charms of his character in private life, and the disinterested and heroic spirit which led him to make so many sacrifices, to engage in Missionary labours among the Africans, will feel gratified with almost any thing which issues from his pen. We sincerely recommend this letter on the evidences of Christianity to Parents, as well worthy of being put into the hands of their children, preparatory to more copious and elaborate works. It will also prove acceptable to those charitable distributors of good books, who, in certain districts of our country, have witnessed the mischievous tendency of deistical publications.

*The Truth of the Gospel demonstrated from the Character of God, manifested in the Atonement: a Letter to Mr. Richard Carlile. By Alexander Carson.—Edinburgh: Waugh and Innes. London: Hamilton. Price 1s.*

THE author of this letter, instead of engaging a defence of Christianity from the various sources of evidence usually appealed to, confines himself to a single point. He undertakes to prove the Gospel to be

true from its own nature. "I maintain," says he, "that the way of salvation which it proclaims, gives such a character of God, as to demonstrate its own truth; and that, were it to be found in an island, without any other testimony, it is entitled to acceptance with the fullest confidence." He observes, that the Gospel presents us with views of the divine character, perfectly rational, yet utterly unattainable from a view of the works of creation; and that some parts of that character were not only previously unknown, but, that they are still to be seen in no other light than that of the Gospel. He then proceeds to show, that the infinite justice of God is to be seen in no other view than in the redemption of sinners, through the atonement; that this alone displays such mercy as is worthy of God; while it discovers his infinite wisdom, in providing for the exercise both of justice and mercy. The love and holiness of God are also presented in the light of the atonement, and the truth of the Gospel revelation inferred from their peculiar glory.

"That cannot be the true God," says Mr. Carson, "a greater than whom it is possible to conceive. Now, the God of the wisdom of this world, is imperfect in many of his attributes; but I have here shown one infinitely perfect. Can it then be a question, which of these is the true God? Shall imposture and ignorance invent an infinitely perfect God, while wisdom and virtue fail? Shall I give up my God, the harmony of whose attributes secures my salvation, for yours, who cannot look upon me with an eye of pity, without being at war with himself?"

The style of this letter is manly and perspicuous, though occasionally negligent. The reasoning we cannot say is altogether conclusive, though in many respects it merits attention. The following is a pattern of the spirit and manner in which, we conceive, Deists should be addressed:

"It would not serve my purpose to undervalue your understanding, or endeavour to bring your motives into suspicion. Though I consider you a most determined enemy to Jesus, my Lord, my hope, and my glory, you shall from me meet with none of that illiberal abuse, with which you are sometimes treated; I view you on the verge

of eternal misery, and would gladly be the means of shewing you the refuge of the guilty."

*Gospel Truth stated and vindicated; wherein some of Dr. Crispe's Opinions are considered, and the opposite Truths are plainly stated and confirmed. By the late Rev. Daniel Williams, D. D. A new edition, by William Stevens.*—London; for the Editor. 1820. 12mo. 4s.

THIS volume, which is a reprint of a work originally published in 1692, has many intrinsic claims to the notice of evangelical Dissenters. It was the first production on the orthodox side, in what is generally denominated the neonomian and antinomian Controversy; and is, perhaps, of all the polemical writings in our language, one of the most remarkable for fairness and solidity of argument. Though its amiable author exposed the errors of Dr. Crispe with all the mildness that the utmost charity could dictate, yet the defeat of the hypercalvinistic party was so total and decisive, that their only attempt to answer him was by personal invectives, and malignant imputations of Arminian, and even of Socinian errors. The effort to silence and crush Dr. Williams, by calumniating his moral character, obliged him to appeal to the London ministers for a fair investigation. A committee was accordingly appointed, who honourably acquitted him of the alleged charges, and declared him "entirely clear and innocent." Dr. Williams defended his "*Gospel Truth stated and vindicated*," from the imputation of Arminianism, by "*The Defence of Gospel Truth*" and "*Man made righteous*," and appealed to Bishop Stillingfleet, and Dr. Jonathan Edwards, the author of the "*Preservative against Socinianism*," to decide whether he was justly accused of favouring the errors of Socinus. Those eminent divines acquitted him of the charge. Thus, for a time, the discussion seemed terminated, by Dr. Williams's "*End to Discord*;" but the effects of the dispute were irremediable. It caused a separation of interests between the Supralapsarian and Sublapsarian Dissenters, which has continued to this day. So high did the

dispute run, during the publication of these volumes, that Dr. Williams was driven, by the violence of the admirers of Dr. Crispe, from his lectureship at Pinner's Hall. The iniquity of this proceeding was so flagrant, that those great men, Dr. Bates, Mr. Howe, and Mr. Alsop, relinquished their lectures at the same place, and, in connexion with Dr. Williams, opened a new course at Salter's Hall. Dr. Williams's opinions on this controversy were espoused by the most learned and respectable dissenting ministers of the day; and the second edition of his "*Gospel Truth stated*," was attested and approved by forty-eight of the London pastors. The opposite opinions were supported principally by Dr. Chauncey, Messrs. Lob, Cole, Mather, Trail, and Griffiths.—We conceive that the republication of this volume, in the present day, will have a very good influence; and we hope that it may lead the religious world into a just regard to all the doctrines of Christianity, and enable them to keep equally clear from the *Scylla* of Antinomianism, and the *Charybdis* of Arminianism. It was more particularly called for, as the old editions have become very scarce. The work is printed very respectably, but we know not what has induced the editor to omit the Appendix, which closed the first edition, containing, as it appears to us, a very judicious summary of the volume. The editor has also fallen into a mistake in his Advertisement, where he asserts that the edition of Dr. Crispe's works, published in 1690, was the original edition. Dr. Crispe's works were first printed in 1643, 4, and 6, in three volumes: the edition of 1690, the publication of which called forth Dr. Williams's work, contained a few additional sermons, published by the author's son, the genuineness of which was attested by the signatures of some ministers of the day.

*On the comparative Advantages of prescribed Forms and of Free Prayer in Public Worship; a Discourse, &c. by John Pge Smith, D. D.*—London; Moldsworth. 1821. 1s. 6d.

THE advantages and inconveniences that attach to extemporaneous

neous prayer on the one part, and to prescribed forms on the other, are here fairly and judiciously exhibited. The antiquity of liturgical compositions is candidly conceded; but, at the same time, they are proved to have arisen in those ages whose degeneracy is as indisputable as their antiquity. After all, any antiquity that is not strictly apostolic is nearly worthless. Error is of almost as ancient a pedigree as truth; and Protestants in general might be content to relinquish all practices that cannot appeal to a divine origination. The author admits that there are grounds for believing that some forms of prayer are contained in Scripture, but of which one only is found in the New Testament. These, he alleges, were given as patterns or directions of worship, and then proves, that the admission of this fact argues nothing for the introduction and imposition of forms of prayer, composed by uninspired men. He states the arguments on both sides with precision and candour, but awards a decided preference to the method of free prayer. In this judgment we cordially agree with Dr. Smith, and are happy in being able to approve of his method of elucidation, and of the arguments on which he has grounded his opinion. The sermon merits the careful perusal of Churchmen and Dissenters.

*Eight Lectures on the Christian Sabbath.* By William Thorn, Minister of the Gospel, Penrith, Cumberland. 2d edition.—London; Westley. 1821. 12mo. 6s.

THE object of the worthy author of this small work is as novel as it is laudable. A place of worship has been erected at Penrith, the whole expense of which the worshippers are not able to defray. Their minister has therefore been induced to publish the present work, and to devote the profits which may arise from its sale, towards the liquidation of the debt. Every purchaser of his book is hereby made a contributor towards the erection of the meeting-house, and in return becomes the possessor of a neat volume, containing eight lectures on the Christian Sabbath. A spirit of genuine

piety pervades the volume; and those of our readers who are acquainted with Dr. Owen, and the old divines, will be gratified to observe the liberal use which Mr. Thorn has made of them. We heartily wish that the sale of the work may meet the author's expectations, and enable him to accomplish his disinterested purpose. It is only necessary that we should add to our commendation of the author's design, the titles affixed to the different lectures. The two first are on "*The Speciality, Authority, and Sanctity of the Christian Sabbath.*" The third and fourth, on "*The Profanation of the Lord's Day by the Nation in general, and by Individuals in particular.*" The fifth and sixth, on "*The Non-advantage and evil Consequences of Sabbath-breaking.*" The seventh and eighth, on "*Means and Motives for the better Observance of the Lord's Day.*" The lectures contain a great variety of anecdotes, and the volume closes with a poem, entitled, "*The Sabbath-breaker reclaimed,*" to which we cannot award any measure of the approbation we have bestowed upon the volume at large. We, therefore, earnestly recommend Mr. Thorn to suppress it in any subsequent edition of his lectures.

*Plain Truths, or Conversations on Baptism, Confirmation, and the Lord's Supper, and other important Subjects.*—London; Holdsworth. 1820. 4d.

THIS tract, which is in the form of a dialogue, between Andrew Maclean and Thomas Field, is designed to expose some of the antisciptural opinions of the Established Church. Andrew Maclean is a pious and intelligent Scotsman, who, in the course of conversation with an unlettered countryman, endeavours to set him right in some of those mistaken notions which he had derived from the formularies and customs of the Episcopalian Church. Maclean, of course, succeeds in proving the total want of scriptural authority for the opinions of his companion and antagonist. The tract is written with considerable acuteness, and is well calculated to instil correct views of the subjects on which it treats. The Scrip-



ture alone is appealed to as the umpire in the dispute, and the authorities are fairly and judiciously applied. The tract may very properly be called, a second part of the celebrated account of Andrew Dunn, and bears the same relation to the topics at issue between the Episcopalians and the Dissenters, as the latter does to the dispute between the Papists and the Protestant Churches. Though, after all, it must be conceded, that an artificial dialogue is the most unfair and objectionable of all modes of controversy.

*A Mother's Journal during the last Illness of her Daughter, Sarah Chismun. With a Preface by Jane Taylor.* Holdsworth. 12mo. 4s.

We regret that we should have been so tardy in introducing this excellent work to the attention of our readers; for, notwithstanding the profusion of publications, intended for the benefit of the young, which modern times have brought forth, the present work possesses unusual claims to commendation. It is the journal kept by a judicious and affectionate mother, during the last sickness of an amiable and pious girl, an only child, of 13 years of age. We should not adequately commend this little volume, were we merely to say, that it is what might be expected under such circumstances. Its merits are certainly of a superior character; and the sentiments and feelings which it displays, cannot fail to interest and instruct every mind. We have been equally delighted with the amiable sufferer, and her affectionate and pious parent; and cannot but express our sincere thanks to the excellent authoress, for the publication of her journal—recording scenes and conversations, so affecting and artless, and calculated to be so useful to the juvenile reader.

*Sacred Lyrics, by James Edmeston. Second Set.*—London: Holdsworth. 1821. 12mo. 3s. 6d.

We are happy to be able to recommend this second part of Mr. Edmeston's lyrical publications. In our number for January last, we expressed our commendation of the

former part, and especially recommended it, on account of its fervent piety, to the lovers of devotional poetry. This second part of *Sacred Lyrics*, will not disappoint the readers of the first, and we are not sure that most readers of taste will not award it their preference. Though very unequal, as all compositions of the kind may be expected to be, it will yet be found to contain passages of great beauty, and occasional stanzas of unusual excellence. The following short poem, entitled, "*The Omnipresent*," will enable our readers to judge of the general execution of the whole volume.

"THOUGHT of wonder, Oh how mighty,  
How stupendous, how profound!  
Every star that sparkles yonder,  
Rolls an orb of vasty round!

Thousands through the hours of darkness  
Stud the concave of the sky;  
Thousands thousands, hid from science,  
Shine, but reach no earthly eye.

Fly, my fancy, to yon atom,  
Yon bright speck thou scarce canst see;  
What arises now before thee?  
A new, a bright infinity!

Pause in wonder—myriad beings  
Cover every planet there;  
All, for breath, and life, and guidance,  
Leaning on Almighty care.

Every world has hills and valleys,  
And His hand formed every flower,  
Every golden-plumaged insect  
Flying through the sunny hour.

Every little joy and sorrow,  
Every hope, and every fear,  
Follow His supreme direction  
Fully as some mighty sphere.

How minute, and yet how mighty!  
Who would fear beneath His reign?  
Calm be the heart, and bright the sorrow,  
Stilled the terror, healed the pain.

If He wound us, He will heal us,  
For He knows our every grief:  
Sweet repose in hours of gladness!  
In depression sweet relief!"

We have observed in Mr. Edmeston's volumes some few words and phrases, wholly unpoetical and harsh, which we feel assured he will be able, on a careful revision, to detect and improve. We can, however, cordially recommend his *Lyrics*, and hope, ere long, he will employ his poetical talents in some undertaking of greater length and deeper interest.

## EPITOME OF MISSIONARY TRANSACTIONS.

(Continued Quarterly, and embracing all Protestant Missionary Societies in the World.)

### AMERICA.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Concluded from p. 47.)

**ELLIOT, among the Choctaws.**—Many difficulties and trials have attended the settlement of the Mission in this spot, yet out of all the Lord has given deliverance. The work of instruction is advancing. The King and the natives at large, enter heartily into the proposals respecting schools. The Mission is, ere this, strengthened by other labourers. The superstition of the Choctaws is akin to that of the ancient inhabitants of Greece, and also to that of the natives of Lattakoo, South Africa, &c. They imagine, that over every species of animals there is a great King, or presiding deity, who is capable of controlling the actions of men, and qualifying them for the most extraordinary works. The influence which these deities are supposed to exercise corresponds to their nature, or the elements they inhabit. The Kings or deities of frogs, and other amphibious and aquatic animals, are employed in qualifying "Rain-makers;" i. e. those who pretend to have the power of bringing rain in dry seasons. For these purposes, people are supposed to be visited, at some period of their lives, by the *Great Wolf*, the *Great Snake*, the *Little Folks of the Woods* (who preside over men), the *Great Bull Frog*, &c.

A story which the Missionaries heard from the public interpreter, will explain more particularly the nature of this superstition, which certainly is not confined to the Choctaws. "An Indian, who had been drinking pretty freely, was returning home one night, when he was taken prisoner by the *Great Bull Frog*." He thought of many things to represent the enormous size and power of this animal, but nothing was so great as the *Great Bull Frog*. The monster first bound him hand and foot; and then produced an immense quantity of water around him, until he was completely ingulphed in a large pond. In this 'the *Great Bull Frog*' made him swim and dive until he could perform those acts with the greatest expertness and ease. He was then commanded to die, which he did with the same ease, and returned again to life. After being detained, and made to go through various evolutions in the watery element during the whole night, he was in the morning set at liberty; and, from that time, was considered one of the most remarkable *Rain-makers* in the country."

The growth and present state of the Society will be seen from the following view, given in March last by the Committee.

"In the eighth year, the Board could number about 300 Societies, engaged for its support; in its tenth year it has more than 500. Then we had twelve Missionary men and ten women engaged in the service for life; five at Bombay, and five on their way thither, seven at Ceylon, and five in the Cherokee nation, nine in the Choctaw nation, five on their way to the Arkansaw, seventeen to the Sandwich Islands, and two to Palestine. Then, we had nine or ten schools in India, comprehending 300 or 400 pupils; and one school in the Cherokee nation, consisting of about 25; now, we have in India more than forty schools, with from 2000 to 3000 pupils; in the Cherokee nation, one school of about 80, and in the Choctaw nation, one of about 60 pupils. Then, our Foreign Mission School in Connecticut was in its infancy; now four of its once heathen pupils are returning with the Mission to their native Sandwich Islands, and twenty-eight more are receiving the benefits of its secular and sacred instructions."

The receipts are about 37,000 dollars per annum.

**PALESTINE.**—The Rev. Levi Parsons and the Rev. Pliny Fisk have been dispatched by the Board on a mission to the Holy Land, and parts adjacent; and advices have been received of their safe arrival at Smyrna.

#### THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

In addition to the plan of distributing the Scriptures, prayer-books, &c. in India, this Society has lately proceeded to the formation of native schools. They

have commenced in the neighbourhood of Calcutta. The plan is to establish schools "by circles, comprising a few miles in extent; each circle containing five Bengalee schools, and one central school, in which English shall be taught." One of these circles is now formed, and preparations are making for a second. The internal economy of the schools approaches, as nearly as possible, to the national system. The schools are conducted by native teachers hired for that purpose.

There is a body of Protestants in the district of Tinnevely, amounting to nearly 4000. They have twenty-seven churches, as many catechists, and two priests, who were educated at Tanjore. This Mission was opened by Mr. Jaenicke about twenty years since. The Society continues to support the native priests, and to furnish the congregations with books.

### BAPTIST MISSIONARY SOCIETY.

The labours of this Society are continued with much steadfastness and zeal, both at home and abroad; and especially with much self-denial and disinterestedness on the part of several of its most distinguished Missionaries.

**CALCUTTA.**—The number of places for native worship in this city and its vicinity is increasing. One was erected at the charge of an aged Portuguese woman, who had been all her life-time a servant, and in the receipt of very moderate wages.

An important era, we would fain hope, has taken place in India, by the commencement of *female education*. An interest has been excited in England on this subject, through the benevolent exertions of Mr. Ward, of Serampore. Every friend to Christianity will rejoice with the good Missionaries at Calcutta, when they say, "Our new girls' school contains seven pupils: so that we have now in the first that we established five; in the second and last, seven." These appear very trifling, but they are the first schools for Hindoo girls in Calcutta that have existed for ages, and will, eventually, as prejudice against the education of these interesting, but unfortunate, beings abates, go on and increase.

Mr. Yates, one of the Missionaries, has compiled a Sanscrit grammar, which has been recommended by the Professors of the College of Fort William, and is patronised by the Government.

The Missionary press here has issued, in less than twelve months, 52,600 copies of Gospels, tracts, &c.

It is discovered that in Calcutta there are several thousands of the Thug nation; a people more favourably disposed to the reception of Christianity, as they are not restricted by the bondage of caste.

**SERAMPORE.**—The great work of translating the Scriptures into the dialects of India is so far advanced, that, should it please God to spare the life of Dr. Carey a few years longer, it is expected all India might be able to read; in their own tongues, the wonderful works of God.

"The whole Bible is printed and circulated in the Bengalee, Orissa, Sanscrit, Hindoe, and Mahratta. The New Testament is printed in Telingu, Pushtor, Assamese, Punjabee, Kurnata, Chinese, and Guzarattee. In fifteen other dialects, the translation of the New Testament is proceeding, and a commencement has been made in nine others; making, in the whole, thirty-six languages, in which the Scriptures are being translated at Serampore; besides two or three others at various other stations."

The Native-school Institution has under its care, in various quarters, about 10,000 scholars.

The Native College, to which we drew the attention of our readers in a former Number,\* is in progress. Native Professors of Astronomy, and of Hindoo Law, are appointed. Thirty-seven pupils were under instruction. To this object, the Serampore Missionaries have contributed the sum of £2500, from the produce of their own honourable labours.

This Society is much impressed with the importance of raising up *native teachers*. Of these they possess a very considerable number, and the intention of this College is to afford facilities to this object; one to which we conceive the friends of Missions, in general, are not sufficiently alive. It is stated, by Mr. Ward, that the conveyance of £200. in trust, to apply the interest annually, would be sufficient for the maintenance of a native preacher in India. By affording facilities to the education of native converts, the great work of evangelizing the nations, may, under the blessing of God, be more speedily and effectually accomplished.

\* See Vol. iii. p. 230.

The work of God is proceeding at *Chittagong*, at *Dacca*, and at *Sahelgunj*. At *Cuttee*, about 70 miles N. of Calcutta, female education has commenced. Mrs. Carey has fourteen girls under her care, and many females appear desirous of learning to read. Here, also, a native preacher, who has been several years usefully employed, lately finished his course with joy, highly esteemed by all who knew him, as a consistent and zealous Christian minister.

At *Malda*, at *Moorshedabad*, at *Dinapore*, and at *Mouhlyr*, each large and populous place, N. of Calcutta, the Society is prosecuting its labours with some success.

**DIGAM**, N. W. of Calcutta.—Zealous exertions are made here by two Missionaries, assisted by two or three native brethren; but with no very encouraging success. As a compensation, however, it is stated, that *female education* is not only commenced, but is on the advance. A native schoolmaster at Dinapore manifests a great interest in it; and a native schoolmistress is engaged in the instruction of twelve girls and four women.

At *Benares*, two Brahmins have been baptized, and one of them frequently accompanies the Missionary in his excursions to preach the Gospel, confirming his word.

The Gospel is preached at *Allahabad*, at *Delhi*, at *Surat*, and at *Midnapore*, by the Missionaries of this Society, assisted by native teachers.

**CEYLON**.—Mr. Chater is here occupied zealously in assisting the translation of the Scriptures in the Cingalese, in preaching seven times in the week, and in attending to the schools.

**JAVA**.—Tracts in the Malay have been largely distributed here, and the Gospel has been preached in that tongue by Mr. Robinson, at *Batavia*, with some little success. One convert has been baptized.

At *Samarang*, Mr. Bruckner is employed in the translation of the New Testament into Javanese, for a people who are so devoted to reading, as to sit up whole nights in the perusal of their fables and tales.

**JAMAICA**.—Success attends the exertions of the Missionaries among the black population. At *Kingston*, 124 persons were baptized in about two months; and the negroes contributed £1000. towards the erection of a new place of worship!

At *Spanish Town*, the chapel and mission-house have been burned down by a negro, who soon after destroyed himself in a fit of remorse and despair. The communicants are about 200.

### THE PROTESTANT EPISCOPAL MISSIONARY SOCIETY IN THE UNITED STATES, FOR FOREIGN AND DOMESTIC MISSIONS.

This is a new Missionary Society, designed to embrace all the episcopal congregations of the United States. It was formed at Philadelphia in May, 1820, and appears to be entered into with the best motives.

In the United States, there are about 300 Episcopal congregations.

### THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

**RANGOON, Burman Empire**.—It is with pain we record the disastrous issue of this once-promising Mission. After the death of Mr. Wheelock, one of the Missionaries, and the departure of another to Serampore, to connect himself with that Mission, Mr. and Mrs. Judson continued their efforts, and had the pleasure of seeing a considerable change in the views of the natives, with regard to the motives of their residence among them. At first, they thought the Missionaries had come merely to acquire the wisdom of the Burmans, with an intention of removing when their purpose was accomplished; but, seeing them settle among them, and begin to preach a new religion, they changed their opinion, and began to entertain some respect for so disinterested a faith. Three Burmans became converts, and were baptized; but, alas! their expectations were soon dashed, by the death of the old Emperor, and the refusal of his successor to countenance them. The whole Mission is now withdrawn, a war breaking out between the King of Pegu and the Siamese.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

## CHESHIRE.

(Concluded from p. 163.)

**HYDE**, near Stockport.—The Rev. JOHN COOPER was Minister of a Presbyterian congregation here, in the early part of the last century. Of his immediate successor, we are not informed; but in 1759, the Rev. JOHN HOUGHTON, from Platt, in Lancashire, settled with the congregation, and removed to Nantwich in 1761. His successor was, we believe, the Rev. GEORGE CHECKLEY, who removed to Ormskirk, and was followed by the Rev. BRISTOWE COOPER, from Congleton, about 1778. The present minister is the Rev. JAS. BROOKS.

**KINGSLEY**.—A Presbyterian congregation appears to have had existence in this town, about the commencement of the last century; and the Rev. JOSEPH MOTTERSHEAD to have been the minister; but, after preaching here, for a short time, he removed to Nantwich, and subsequently to Manchester. The Rev. THOMAS HOLLOND, who was ordained over the congregation in August 1714, is presumed to have been Mr. Mottershead's successor; but did not continue long, and appears to have been succeeded by the Rev. THOMAS VALENTINE, the precise period of whose settlement and continuance at Kingsley, we have not been able to ascertain. Soon after the year 1730, the Rev. JOHN PHILLIPS became the minister of this congregation, and so continued till his decease, on the 18th of January, 1761, in the 49th year of his age. To him succeeded the Rev. JAMES GREEN, who is said to have been introduced to the congregation by the influence of Mr. Gardner, of Chester, and Mr. Mottershead, of Manchester. Mr. Green removed to Northwich in 1764, or 1765, and was succeeded by Mr. JOHN CLOUGH, who preached here in 1768, and kept an academy in the town. He was the minister of this congregation till the period of his decease in 1790. To him, after a lapse of several years, succeeded the Rev. EDWARD ASTBURY, the present minister. This gentleman in the year 1808, collected upwards of £82. towards rebuilding the chapel, and a new one was accordingly erected and fitted up. Some money was also raised for a fund, for the benefit of the mini-

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ster, and six of the principal contributors, viz. John Manifold, sen.; John Manifold, jun.; R. Dutton; John Parker; James Parker; and William Gardner, appointed Trustees. In the appropriation of this fund, the Trustees are directed to keep in view, as far as circumstances will admit, a due attention to sacred music. Mr. Astbury is, we believe, an Unitarian Baptist, and resides at Kelsal, 7 or 8 miles from Kingsley. His regular hearers do not, it is stated to us, amount to above 20.

**MALPAS**.—A small chapel, fitted up at the expense of the late Mr. Thomas Jones, of Chester, was opened in this village, on the 26th September, 1813. No minister has hitherto been settled over the congregation, who are dependent upon occasional supplies. This neighbourhood formerly enjoyed the labours of the excellent PHILIP HENRY.

**PARK-GATE**.—This spot being much resorted to as a watering-place, and the neighbourhood populous—being also destitute of a place of worship,—a neat chapel was erected in it, and opened on the 14th of April, 1809, into which the liturgical service of the Church of England was introduced; but the attempt to collect a congregation, upon this plan, did not succeed, and the chapel has been shut up for several years past.

**WARFORD**.—To the brief notice on page 104, we are enabled to add the following: The ground upon which the meeting-house in this village stands, was purchased, in the year 1711, from some of the predecessors of J. F. Leicester, Esq. and the building erected in 1712. It appears to have been constructed by the exertions of some active members of the church which then worshipped at Hill Cliffe. A Mr. Turner, of Hill Cliffe, is particularly mentioned as having purchased the land, and contributed to the erection of the meeting-house, which has a good burying-ground connected with it, and a small dwelling-house adjoining; but the ground plot of the meeting-house and dwelling-house does not exceed 42 feet by 24.

The name of the first minister was TURNER. He was related to the gentleman above mentioned, who contributed so largely to the building of the place. It was afterwards for many years in the hands of a Yorkshire and Lancashire Baptist Association, and was supplied

F f



by some of their itinerant preachers. The names of Mr. JOHN PICKUP and Mr. JOHN TAYLOR occur among the supplies, the latter as residing for several years in the dwelling-house. Mr. HOLY, the present minister, has been at Warford upwards of 30 years.

The Independent ministers, in Cheshire, are associated together in a COUNTY UNION, which was first projected on the 25th of September, 1806, at the opening of the new chapel at Northwich, and the first meeting held at Macclesfield on the 5th of November following. It has continued to meet twice a year, viz. upon Wednesday and Thursday, after the first Sabbaths in April and September, at the several places in rotation. The chief object of this association is, to promote itinerant preaching, in which all the ministers take a part; but one of their number (Mr. Silvester), wholly devotes himself to it. The places in which their itinerant labours have been successful, are the following:

ASTON-GRANGE,	MARSHFIELD,
BULLOCK SMITHY,	MALPASS,
BROOKHOUSE-GREEN,	MOSSEND,
BARTHOOLY,	PEOVER,
BARTON,	TILSTON,
GOSTEEN,	WHEELLOCK, &c.
HENHEATH,	

Their finances are, at the present time, in a very depressed state, and need the aid of the benevolent friends of the Gospel.

The benevolent Institutions in the county, to which Dissenters contribute liberally, are—

The AUXILIARY BIBLE SOCIETIES OF CHESTER AND STOCKPORT; together

with branches of the former at Congleton, Knutsford, Northwich, and Braxton.

AN AUXILIARY MISSIONARY SOCIETY; and,

AN AUXILIARY TRACT SOCIETY, both held at Chester.

We have been assured, that for many years, even after the Revolution, religious liberty remained at a low ebb in this county, in consequence of an understood compact between some of the nobility and gentry and the clergy, who were also the magistracy of the county, to discourage dissent from the Established Church. In consequence of this unfriendly feeling towards professors of the gospel, all persons who valued their reputation in the *gentle circle*, as it is usually called, carefully avoided intercourse with dissenting teachers. Within the last few years, however, a more liberal temper has obtained, which produces many acts of courtesy between individuals of the opposite parties; yet in very few instances has it gone so far as to induce those who are avowedly high churchmen to enter dissenting places of worship.

Such, on the contrary, is the force of prejudice, that the word *Conventicle* still appears to retain among them that appalling influence, which it first derived from the fulminations of a race of prelates, of whom a witty writer of their own age remarked, that *Lord Bishops* were "*not the Lord's Bishops*."

The following list exhibits the state of dissent in this county at the present time, exclusive of those places where the associated ministers have recently introduced the gospel.

Places.	Denominations.	Ministers' Names.
Allostock . . . .	Baptist . . . .	Rev. John Glover.
Altringham . . . .	Unitarian . . . .	— Charles Wallace.
Baguley . . . .	Baptist . . . .	
Bollington . . . .	Baptist . . . .	
Brassy Green . . . .	Baptist . . . .	
Bromborough . . . .	(Extinct).	
Chester . . . .	Unitarian . . . .	— W. J. Bakewell.
— Queen Street . . . .	Independent . . . .	
Cherry Lane . . . .	Baptist . . . .	— J. Inglis.
Congleton . . . .	Baptist . . . .	— John Swinton.
— . . . .	Unitarian . . . .	— W. Fillingham.
— . . . .	Independent . . . .	— George Marria.
Cross Street . . . .	Unitarian . . . .	
— . . . .	Independent . . . .	
Dean Row . . . .	Unitarian . . . .	— J. W. Morris.
Duckinfield . . . .	Unitarian . . . .	— John Gaskell.
— . . . .	Independent . . . .	— Mr. Dunkerley.
Gayley . . . .	Independent . . . .	— Thomas Chesters.
Hale Chapel . . . .	Unitarian . . . .	— Charles Wallace.
Haslington . . . .	Independent . . . .	
Hatherlow . . . .	Independent . . . .	— J. Bennett.
Hill Cliffe . . . .	Baptist . . . .	— John Thomson.
Hyde . . . .	Unitarian . . . .	— James Brooks.
Kingsley . . . .	Unitarian Baptist . . . .	— Edward Ashbury.

Places.	Denominations.	Ministers' Names
Knaresford . . . .	Unitarian . . . .	— Joseph Ashton.
— . . . .	Independent . . . .	— James Turner.
Macclesfield . . . .	Presbyterian and Unitarian . . . .	— Lethian Pollock.
— . . . .	Independent . . . .	— John Harris.
Middlewich . . . .	Independent . . . .	— R. Niel.
Millington . . . .	Particular Baptists . . . .	— John Jackson.
Minshall . . . .	Independent . . . .	— Hitchin.
Mobberley, Knowles Green . . . .	Independent . . . .	— James Turner.
Nantwich . . . .	Unitarian . . . .	— Francis Knowles.
— . . . .	Baptist . . . .	— John Cooper.
— . . . .	Independent . . . .	— Peter Henshall.
Northwich . . . .	Independent . . . .	— Job Wilson.
Norbury . . . .	(Extinct). . . .	
Over . . . .	Independent. . . .	
Park Gate . . . .	Independent. . . .	
Partington . . . .	Independent . . . .	— Charles Lowndes.
Sandbach . . . .	Independent . . . .	— William Silvester.
Stockport Hill Gate . . . .	Old Independent . . . .	— Solomon Ashton.
— High Street . . . .	Unitarian . . . .	— Samuel Parker.
— Orchard Street . . . .	New Independent. . . .	
Tattenhall . . . .	Independent . . . .	— John Morris.
Tintwistle . . . .	Independent . . . .	— Benjamin Senior,
Warford . . . .	Particular Baptists . . . .	— Mr. Holt.
Wheelock Heath . . . .	Baptist . . . .	— John Cooper.
Woodley . . . .	(Extinct). . . .	

We cannot conclude our Statistical Account of this county without offering our acknowledgments to our Correspondents. To such as have afforded us valuable information, we again return our thanks, for the pains they have taken to oblige us, and the re-

ligious public; but, although we should feel happy to specify, did our space permit, the extent of our obligation to each, we must content ourselves with naming only the Rev. Job Wilson, of Northwich, to whom our grateful acknowledgments are pre-eminently due.

## II. MISCELLANEOUS.

*A Letter from the Rev. Dr. Cracknell, to H. Brougham, Esq. M. P. &c. on his Bill for the Education of the Poor.*—Sir, I received, this week, a note from a gentleman, under cover, politely franked by yourself, containing the following request: "You will do me a great service, by expressing your opinion on Mr. Brougham's Bill, on paper, and sending it to me, under cover to him," &c.

With that request I the more readily comply, as I feel deeply interested in the fate of that Bill; and since my observations are intended for the perusal of Mr. Brougham, I shall do myself the honour of addressing them immediately to yourself, under the persuasion, that a gentleman of your education and experience in public business, will regard, with candour, my suggestions, though they may not be in exact accordance with your own views.

The enlightened and liberal mind will ever review, with much gratification, the progress of religious liberty during the eighteenth century; and more especially during the reign of the ever to be revered George the Third. That progress, it must be confessed, was

slow, through the opposition it ever had to contend with, from the bigotted and the interested part of the nation.

Still its march was never retrograde; but, in the nineteenth century, we see a bill projected, which I know not how to designate, except I call it "a Bill of Pains and Penalties;" but whether so designated or not, such it must incontrovertibly prove in its results.

It appears to me, Sir, that if your Bill pass into a law, it will add greatly to the burdens of the people, already confessedly too oppressive. And by such an enactment, you will take money from the Dissenters, whilst you unjustly refuse them all control in its management and appropriation; and, at the same time, they are to be told, they are ever to be held as unequalled for participating in the tuition, however conscientious they may be in principle, and however exemplary they may prove themselves in conduct; because, forsooth, they dare to follow the dictates of their conscience, in the all-important concerns of religion.

What! is it not enough, Sir, that Dissenters have already to pay so large a sum towards the religious instruction

of the members of the Established Church? Are they again to be taxed? Again to be obliged to support other people's burthens, as well as their own? If there are no real works of supererogation in the Roman Catholic Church, certainly, it should seem, some are to be established by Acts of Parliament in Protestant countries! But where, Sir, shall we find impartiality or equity in such transactions?

Besides, the instruction of the lower classes in England is already, be it recollected, in active and progressive operation; and that very competition, which calls forth the exertions of Christians of different denominations, has given life and energy to general endeavours. But, adopt your system, and what becomes of that spirit of emulation to excel in acts of charity and beneficence, so extensively diffused? From that moment, zeal will decline; energy will be paralyzed; and the reign of life must yield to the desolating influence of death. Only call, Sir, to your recollection, the Chartered Schools of Ireland, where so much has been expended, and so little good effected!

Legal restrictions, even in commercial transactions, have ever been deprecated by merchants and politicians of enlarged views; but how far more objectionable are legal restrictions in education and religion, since they are altogether incompatible with the nature of the Christian dispensation.

And when people cannot agree in sentiments upon the minor points in Christianity, is it not better, Sir, that they at least "agree to differ," and peaceably separate, when each party, without compromise, may propagate and vindicate their own peculiar opinions? Such a line of conduct seems, at least, to recommend itself to reason and revelation.

There are, I apprehend, as many, nay more, in the Established Church, than among the Dissenters, who will object to the union of the children of all religious sects in one school; and the Dissenters of all classes will unite in a firm and resolute opposition to the enactment of the Bill in question; not only because it is unnecessary, but because it is antichristian in its principle, mischievous in its operations, and ruinous in its results.

That your intentions are the reverse of all this, I am most ready to concede: yea, more than that, I am bound to believe you have had the interests of education at heart. But, how those interests are to be promoted by your Bill, I have yet to learn. Confessing, however, that my mind will ever be open to the impartial consideration of

the evidence that may be exhibited, and to the legitimate conviction such evidence is calculated to produce,

I have the honour to be, Sir,  
Your's, faithfully,

B. CRACKNELL.

Weymouth, February 24, 1821.

P. S. If, indeed, a national tax is found absolutely necessary to promote universal education, then, in my apprehension, as all Christians are to pay, so all Christians ought to receive; and a general and provincial superintendence should be adopted; and, in exact proportion to the agency by which the objects of the Bill are promoted, in that proportion such efficient agents should receive their remuneration, irrespective of the Christian communion to which they are severally and conscientiously attached.

*Mr. Brougham's Bill.*—At a meeting of the East London Auxiliary Sunday School Union, on the 7th of March, 1821, especially convened for the purpose of discussing the effects that will probably follow Mr. Brougham's Bill passing into a law, it was unanimously resolved, that though the cause of general education had their most decided support, it yet appeared to them, that Mr. Brougham's Bill is unjust in its principle, and likely to prove highly injurious to the cause of Sunday schools,—that declaring themselves the friends of Sunday schools, they, therefore, earnestly protest against the Bill, and entirely disapprove of it, as at present proposed; this resolution was followed by eleven reasons for their disapproval of Mr. B.'s Bill; and the meeting concluded, by resolving, that in case the Bill is proposed to the Legislature in its present, or any objectionable shape, the Committee should provide petitions, praying that the Bill may not pass into a law, and that the petitions be presented to either House of Parliament.

*Continental Society.*—On Monday, the 5th March, a numerous and respectable meeting was held at the Waterloo Rooms, Edinburgh, for the purpose of establishing an auxiliary branch, in connexion with the London Continental Society. The Rev. Dr. Davidson, of Muirhouse, was called to the chair, and opened the meeting with a very appropriate speech, in explanation of the objects of the Society. The meeting was then addressed at length by the Rev. Isaac Saunders, Secretary to the parent Society, who described, in very able and pathetic terms, the present state of the Continent, in regard to religious sentiment, and stated the progress already made by the London So-

city in their attempt to diffuse the Gospel,—and concluded, by making an earnest appeal to the inhabitants of Edinburgh, to assist in so glorious a work. The Rev. Spencer Drummond then added his testimony to the importance of the formation of such a Society, and related some recent facts in proof of what had already been done by the exertions of the friends of the Continental Society. The Rev. H. Grey, in moving for the formation of a Society in aid of the Continental Society, adverted to the present political state of France, and the neighbouring countries, as being peculiarly favourable to any attempts that might be made to promote the spread of the Gospel, when, the reign of despotism and superstition being over, the spirit of free inquiry might lead to beneficial effects. Dr. Campbell supported the same opinions in a speech of considerable length, and urging the exertions of the friends of the Society, by a remembrance of the errors and superstitions in which the Continental nations have been long involved.

Robert Haldane, Esq. rose to second this motion and said, that notwithstanding what the Meeting had already heard, he felt himself called on to make some further observations, having lately returned from the Continent, after passing three years among those for whose assistance their aid was now solicited, and whose circumstances loudly demanded to come over and help them. The religious state of the Continent was truly deplorable. The nations around us, who, in civilization, were advanced to the highest point, were, in respect of religion, involved in almost midnight darkness, sunk in the grossest ignorance and superstition, or avowed abettors of infidelity. Those who had visited the Continent, and who were capable of judging, were aware that this was the case. To speak particularly of France, it is well known how much infidelity has abounded in that country, and how much the worship of God and the diffusion of the light of truth have there been opposed. This opposition, under the influence of Roman Catholic superstition, was steadily, and but too successfully maintained in France, from the revocation of the edict of Nantz down to the late revolution in that country. The hopes which had been cherished, that a religious reformation in France would keep pace with the progress of the revolution, were soon extinguished. On the contrary, a period more gloomy for religion had arrived. The darkness of ignorance, instead of being dissipated, increased; while infidelity, having seized the reins of government, and obtained the supreme authority, soon displayed itself in all its diabolical energy. As far as was possible, religion was borne down and trampled on.

And, cruel as the aspect of the former government had been to the servants of Jesus Christ, the little finger of this monster was found to be thicker than its predecessor's loins. It was then that the mouth of every confessor of the truth was stopped. The religious meetings among the Protestants, which had been secretly held, having been connived at by the former government, were now forced to be discontinued; and every Protestant minister was compelled to abandon his station. It was when the Goddess of Reason was exalted to be worshipped, that every private library was ransacked and pillaged of its religious books. Every Bible which could be found was burnt; and any of the good writings of the old reformers, or distinguished Protestants, that were preserved from the universal destruction, were only saved by being buried in the ground. When the *Décades* were instituted, the people were compelled to work openly on the Sundays,\* and punished by law if they did not, in order, if possible, to obliterate every trace that remained of the sanctification of the Sabbath-day. Such was the liberal and tolerating spirit of the infidel philosophy. He (Mr. Haldane) had often heard pious men in France, who witnessed those scenes describe them with horror, and with evident marks of the deep impression they had produced on their minds. After the internal state of France became more settled, and during the usurped authority of "the man that made the earth to tremble, that did shake kingdoms, and that opened not the house of his prisoners," who in now himself a prisoner—during his reign, a period of tranquillity to the Protestants and of general toleration succeeded. But whatever may have been the case before the revolution, by this time little knowledge of the truth remained. The Bibles and good religious books, as has been observed, were burnt, and the Protestant pastors, who had come forth from their retreats, were but ill qualified to rekindle the flame of piety which had been almost, if not altogether, extinguished. Long before this time, Arius and Socinus had usurped the seat of Calvin at Geneva, from whence, it may be truly said, the candlestick had been removed out of its place. But it was there that the Protestant pastors of France had received their education. At Geneva, they were taught to look with contempt on their pious forefathers, and incessantly to repeat their favourite expression, of the increasing light of the age, respecting religion as well as every branch of science. Were they to go back for information in religion to the be-

\* One of the French Protestant pastors, who trembles when he speaks of that period, was compelled to employ himself on Sundays in manufacturing gunpowder in his own church.

gining of the 16th century? Far less, it may be supposed, to the remote age of the Apostles, when, to use the words of the Emperor Julian, "honest John plainly declared in his Gospel, that Jesus Christ was God." The light of philosophy appeared to them to have dissipated such an error, and the writings of Rousseau, the townsman of the Genevese, and of their near neighbour Voltaire, had a wonderful effect in breaking the fetters of that superstition in which they were convinced their predecessors had been held. Mr. Haldane proceeded to give an interesting view of the Protestant churches in France during the reign of Buonaparte, and of the present very low state of religion among them. And as the late persecution at Nîmes might appear to contradict this statement, he shewed, from different proofs and interesting particulars, that it did not, in any degree, originate from opposition to that truth which so invariably excites the enmity of the world. It was directed against Protestants merely as such, between whom and the Roman Catholics there is so rooted an aversion, that subsequent acts of violence in that part of the country have only been prevented by the interposition of the government, which equally protects them both. He also called the attention of the Meeting to a large and populous division of France, where the French language is not spoken or understood by the people in general, into whose language the Scriptures have never been translated, and in which none of the Protestant ministers preach. Were the millions thus situated to continue to be still neglected? He added, that to these districts, where the Patois is spoken, the Society intends to send some of its preachers, and proceeded to point out many inducements to the friends of religion in this country, to turn their attention without delay to the state of the Continent, and to use every effort to proclaim the glad tidings of salvation there, while the present peace, which may soon be interrupted, continues. Among other facilities which the times presented, he reminded the Meeting of the happy toleration now existing in France, whose government throws no obstacles in the way of preachers. He assured the Meeting of the co-operation of the good men among the Protestant pastors, which he was convinced, both from his personal knowledge of them, and also from recent communications, would be afforded. After various remarks, Mr. Haldane concluded with entreating that due candour might be exercised towards this lately instituted Society. Its object was not to introduce, by its Missionaries, the tenets of any particular sect or party, but solely to diffuse the knowledge of salvation among multitudes of our fellow-creatures and near neighbours, who at present are living without God in the world, and among whom no adequate means

exist for rousing their attention to the most important of all subjects, and affording them necessary instruction.

In the course of the evening, the sum of nearly £200 was collected in aid of this Institution.

*Northamptonshire Independent Association.*—The Half-yearly Meeting of the Northamptonshire Independent Association has, for local reasons, been changed from Thursday the 26th, to Wednesday the 18th of April, when it will be held at W. Scott's Meeting, Rowell.

*Wiltshire Association.*—The next Half-yearly Meeting of the Wilts Association will be held at the Upper Meeting-house, Westbury, on the Tuesday in Easter week. Mr. Goode, of Sarum, will preach on the morning, on the subject of Christian Zeal.

*Hertfordshire Union.*—The next Anniversary of the Hertfordshire Union will be held at St. Albans, on Wednesday, April the 18th, when the Rev. Mr. Leifchild, of Kensington, is expected to preach.

*Bedfordshire Union.*—The Annual Meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, 2d of May, when Rev. Mr. Edmonds, of Cambridge, and Rev. Mr. Anthony, of Bedford, are expected to preach.

*Congregational School.*—We learn that the election of children into the Congregational School, which usually takes place in the month of April, is postponed to the month of May, the particulars of which will be announced in our next number.

*Deaths of Ministers.*—On the 26th of February, in the 66th year of his age, died the Rev. Thomas Northcote Toller, who, during the period of 45 years, had sustained the office of pastor over the Independent Church at Kettering, in Northamptonshire. As a minister, Mr. Toller was distinguished by a moving and almost irresistible eloquence, which commanded the feelings of his auditory, and which, united to his strong sense, and considerable attainments in literature, entitled him to a high rank among his brethren in the ministry. As a private Christian, he was highly respected and beloved.

On the 9th of February, died the Rev. W. Nicol, D. D. minister of the Scottish Church, Swallow Street. Dr. Nicol had been pastor of this church about 25 years; he was in the 60th year of his age, and was very highly respected as a faithful and able minister of the Gospel. He had been for some time laid aside from his public duties.



On the 16th of February, died, the Rev. Jos. Benson, many years a considerable preacher among the Wesleyan Methodists, and editor of the Methodist Magazine.

*New Chapel at Little Dean.*—More than twenty years ago, the Independent Ministers of Gloucestershire, nearly all of whom have gone to their reward, commenced itinerating labours in the Forest of Dean, and its immediate vicinity. Blakeney, Lydney, and Newnham, were the scenes of their labours. When, by persecution, they were driven out of the latter place, they removed the preaching to Little Dean, one mile distant, where God so crowned their efforts with success, that in a few years an old house was purchased, and fitted up for a little chapel: afterwards, by the zeal of Mr. Richard Stiff, the adjoining house was also bought, and added to the former chapel; but a further enlargement becoming necessary, a new chapel was built upon their site. On the 14th of February, 1821, this chapel was opened, when the Rev. Mr. Jay, of Bath, preached in the morning and evening, and the Rev. Mr. Brown, of Cheltenham, in the afternoon. As a proof of the zeal of the good people in this place, though many of them are poor, they first subscribed among themselves about £100, and at the opening there was collected £45; but a debt of £260 remains, for which an appeal must be made to the religious public, and it is hoped it will not be made in vain.

*Petitions on Brougham's Bill.*—The Committee of the Protestant Dissenting Ministers of the Three Denominations, meeting at the Library, Red Cross Street, London; are of opinion, that the subjoined would not be an improper form of a Petition to the Legislature, on the subject of Mr. Brougham's Bill for general education; and recommend, that no extraneous matter whatever be introduced into such Petition.

THOS. MORGAN,  
(Secretary.)

March 16, 1821.

N. B. Congregations which may need to be so accommodated, may send their Petitions to the care of the Secretary.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

THE HUMBLE PETITION OF THE  
CONGREGATION, &c.

SHEWETH,

THAT your Petitioners are not surpassed by any description of their fellow subjects in solicitude, that "all classes of the people may reap the great benefit of improvement in knowledge, morals, and religion, which are the main support of every nation."

That, influenced by this principle, your Petitioners have contributed their zealous exertions in instituting and supporting schools for the instruction of the children of the poor, without distinction of sects or parties, and more especially of Sunday schools; the latter containing, in England alone, more than five hundred thousand scholars; which schools have had a most beneficial influence on the moral and religious state of our country, and are rapidly increasing in number and utility.

That your Petitioners have observed, with great concern, the introduction of a Bill into your honourable House, entitled, "a Bill for better Providing the Means of Education for his Majesty's Subjects," which, they are decidedly convinced, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary for their support: by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted.

That your Petitioners particularly deplore the unhappy effects which such a Bill must have on a large proportion of the most indigent part of the population, who can attend only on Sunday Schools: as also on the female children of the poor, for whose education it makes no provision whatever.

That your Petitioners view with apprehension the undue and most dangerous power which this Bill confers on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power; and, by so doing, exposes the lower classes of Dissenters to insult and to oppression.

That your Petitioners, whose loyalty and attachment to the constitution of their country, have ever been unquestionable, regard this Bill as a measure which would subject them to an unjust and invidious proscription, by virtually pronouncing them unworthy of being entrusted with the education of the children of their fellow-citizens, or with any share of the management or control of schools, at which the majority of scholars may not be the children of churchmen, and where even their own children may be entered; and, by such means, increase the civil disabilities, and encroach on the religious liberty of Dissenters.

That your Petitioners, for the reasons already mentioned, without entering into more particular exceptions to the Bill, humbly entreat of your Honourable House, that it may not be passed into a law.

And your Petitioners, as in duty bound, shall ever pray, &c.

## WORKS PREPARING FOR THE PRESS.

A Sailors' Hymn Book will shortly be published, under the patronage of the British and Foreign Seaman's Friend Society and Bethel Union. Should any persons be in possession of Hymns adapted to such a Publication, they will be received with thankfulness, if addressed, post paid, to the Publisher, at Simpkin and Marshall's, Stationers' Court, London.

The Rev. J. Loifechild has an octavo volume of Sermons in the press, entitled, "The Christian Temper, or Lectures on the Beatitudes."

In the press, *The Forgiveness of Sin: A Sermon*, delivered in Step's Meeting, Tiverton, Devon, on Wednesday evening, January 19, 1821; and published at the request of the Congregation. By William Vowles.

A Universal Biographical Dictionary, containing accurate Accounts of the Lives, Characters, and Actions of the most eminent Persons of all Ages and Countries. By John Watkins, L.L.D. A new edition, brought down to the present time, in 8vo.

Professor Lee is preparing for the press, the late Mr. Martyn's *Controversy with the Learned of Persia, on the Sophisms of Mohamedanism*.

A volume of Sermons, by the Rev. Wm. Brown, of Enfield, for the use of Families. Sir H. Davy has in the press, a third edition, in 8vo. of the *Elements of Agricultural Chemistry*.

A volume of Sermons, by the Rev. Thomas Boys, A.M. of Trinity College, Cambridge.

## WORKS RECENTLY PUBLISHED.

*The History of Thirsk; including an Account of its once celebrated Castle; interesting Particulars of Places in the Vicinity; with Biographical Notices of eminent Men, &c. &c.* 8vo. 3s.

*Providence and Grace illustrated, by some Account of the Life and Christian Experience of Mrs. Sarah Baker, intended chiefly for Young Persons.*

Numbers I. and II. of a new series of Religious Tracts, by the Author of *Little Henry and his Bearer*, Margaret Whyte, &c. &c. &c.

*A Discourse on the Comparative Advantages of Prescribed Forms and of Free Prayer in Public Worship.* By John P. Smith, D.D. Price 1s. 6d.

Also recently published, *Dr. Smith's Scripture Testimony to the Messiah*; in three volumes octavo, price £1. 14s.; or the second and third volumes alone, £1.

Also just published, *Odes and Epistles for the Instruction of the Young.* By the Father of a Family. Price 3s. half-bound.

*Memoirs of the Rev. Mark Wilks, late of Norwich.* By his Daughter. 12mo. 7s. boards.

*Remarks on the Internal Evidence for the Truth of Revealed Religion.* By Thomas Erskine, Esq. Advocate. 3d edition, enlarged. 3s. 6d.

*A Pamphlet in favour of Catholic Emancipation.* By Thomas Kelly, of Dublin. Price 9d.

*An Appeal to the Legislature and the Public, on the Tendency of Mr. Brougham's Bill for the Education of the Poor.* By J. B. Brown, Esq. 8vo. 3s. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from the Rev. Messrs. G. Payne—W. Bishop—Dr. Cracknell—J. Bulmer—J. Thornton—Samuel Greatheed—W. Orme—W. Jones—J. Blackburn—R. Elliott—John Townsend—W. Scott—S. Curwen—William Vowles—J. Ryley—S. Bounsall—T. Harper—Dr. Morgan.

Also from Messrs. A. Allan—J. H. Haldane—A Plain Man—An Independent Minister—H. W. Elkerby—Edmund Goldsmith—Henry Althans—Philomusus—John Sheppard—Josiah Corder—and G. W.

We have received a letter from the Rev. S. Greatheed, a gentleman for whom we cherish the highest respect, but whom we have very unintentionally offended, by our brief notice of Mr. Moorhouse's "*Thoughts*," &c. in our last Number, page 157. We there said, "*Several replies to Mr. G.'s opinions and reasonings were published, both in the Magazine in which he first broached them, and also in our work.*" This last clause is incorrect, and we beg leave here to retract it, and to apologise for the oversight. The explanation we have to offer will, we hope, prove exculpatory. Speedily after the publication of Mr. G.'s former article, in the C. M. for 1819, page 285, we received one or two replies, of which we retained a faint recollection, and which we hastily inferred had been inserted, because we so designed. But it appears they had been mislaid; and that no reply to Mr. G.'s opinions was ever published in this work. To the other parts of Mr. G.'s animal-versions, we can only say, we do not feel that we have yet committed ourselves so far, as parties in the dispute, as to render it obligatory upon us to vindicate all that Mr. Moorhouse has written; nor can we deem it our duty publicly to defend against objections, every opinion we take the liberty of stating from month to month, in our reviews and notices of books. We, however, again repeat, that as far as the argument is concerned, our pages are open to both parties.

The Strictures of a Correspondent on the Congregational Board are written in a spirit that precludes their admission.